Heritage and Destiny

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General Election 2015

Are UKIP set to make the breakthrough that takes them into the big league? Or will they be staying with the "fruitcakes, loonies and closet racists"?

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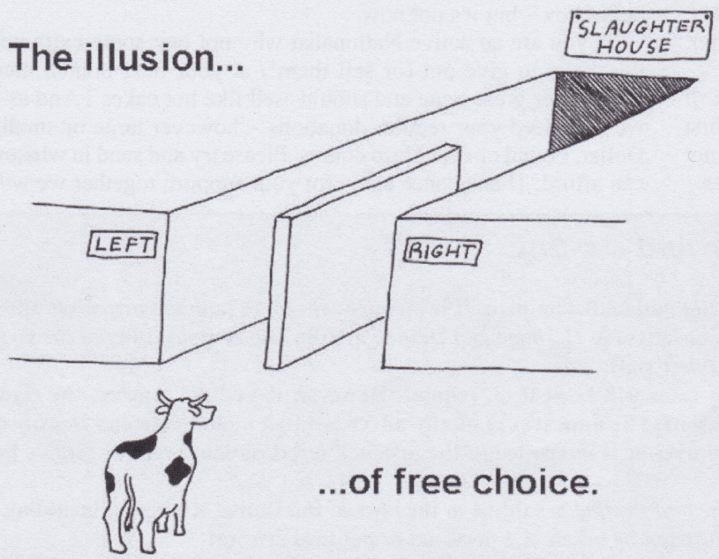

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Editorial

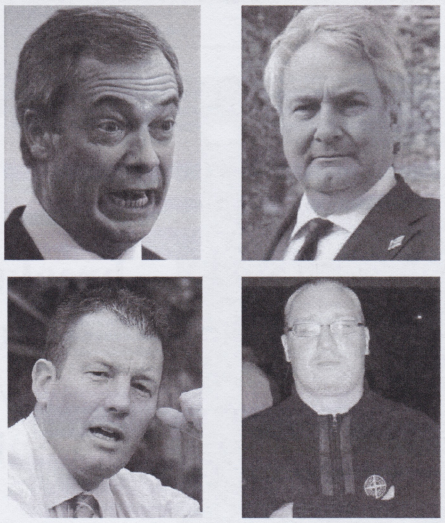
Welcome to issue 66 of *Heritage and Destiny*. Most (UK) readers will hopefully receive this issue shortly before General Election day. Nationalists in general are sitting this election out, with the exception of UKIP (which may or may not be deemed nationalist – and civic nationalist at that) who are fighting almost every seat.

UKIP leader Nigel Farage is tipped by many to win the Thanet South seat he is fighting, and his party may end up with 15% or more of the nationwide vote, though proportionally far fewer MPs: somewhere between one and a dozen out of 650.

The only overtly racial-nationalist party contesting this election is the National Front, led by Kevin Bryan, which is contesting seven seats, including two in Scotland and one in Wales. Of the two civic nationalist parties, what's left of the BNP (led by Adam Walker) are contesting eight seats, and surprisingly the English Democrats (led by Robin Tilbrook) thirty two seats. Many on the nationalist scene had thought the EDs were dead and buried and would struggle to find twenty candidates.

So why are nationalists, in general, sitting out this election? Max Musson, one of the founders of the Western Spring website (**www.westernspring.co.uk**) gave a talk at a recent Yorkshire Forum meeting (see page 20) titled *Waiting for Godot* – the speech is reproduced on their website. *Waiting for Godot* is an absurdist play written by Samuel Beckett and described as a 'tragicomedy': it incorporates both tragic and comic elements as the two main characters, Vladimir and Estragon wait in vain for the arrival of a third character, Godot, who never comes.

So, what has this got to do with the general election and the lack of nationalist candidates? Max lists six groups of nationalists. The first of these groups, he calls 'Electioneers' and while these people are not inactive, they are simply engaged in 'displacement activity'. He writes:



Still waiting for Godot? Nationalist party leaders (*clockwise from top left*): Nigel Farage of UKIP; Robin Tilbrook of the English Democrats; Adam Walker of the BNP; Kevin Bryan of the National Front.

"Their hope is that one day the public will 'wake up' as if a veil has been lifted from their eyes and begin voting for them in great numbers. The Electioneers are conscious of the fact that time, after time, after time, nationalist candidates have stood in elections with an almost identical policy schedule and that each time they have failed to fire the public imagination, but they vainly cling to the hope that somewhere, some-day, somehow a nationalist will eventually discover that all-elusive formula for the presentation of our ideas that will magically win the support of the dormant public.

"And so they go through every conceivable permutation in search of this 'Holy Grail' and although they can be found on Internet forums despairing over the 'blindness' and the apathy of the public, and despairing that 'time is running out' and 'soon it will be too late', they cling to their forlorn hope and console themselves with the thought that 'when that day comes', when the public finally do wake up, 'Oh boy'! Everything will be different then — the boot will be on the other foot and they will show all those doubters just what we're made of – 'when that day comes!'

And despite their frustrations that valuable time is ticking past, they cannot be dissuaded from their chosen course of displacement activity, and if anyone points out the ineffectiveness of their actions, they get annoyed, question the other's motives and employ all manner of false reason to remain firmly within their 'comfort zone'. They don't want to try anything new or different — they are obsessively waiting for Godot!"

Max makes some good points in his article. However, the group he refers to as 'Electioneers' are now very much in the minority. Most nationalists (for the time being anyway) seem to have given up on elections, at least until the UKIP bubble has burst. Our time will come again at the ballot box – but it's not now.

If you are an active Nationalist why not buy some extra copies of this issue to give out (or sell them!) at your next branch meeting – it's another great issue and should 'sell like hot cakes'! And as always we also need your regular donations – however large or small, every Dollar, Pound or even Euro counts. Please try and send in whatever you can afford. Thanks once again for your support, together we will win.

Heritage and Destiny

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A Giddy Tour of Metapolitics

Simon Sheppard ventures beyond 'left' and 'right'

Editor's note: this was the topic of Simon Sheppard's talk at the Yorkshire Forum on 8 November 2014

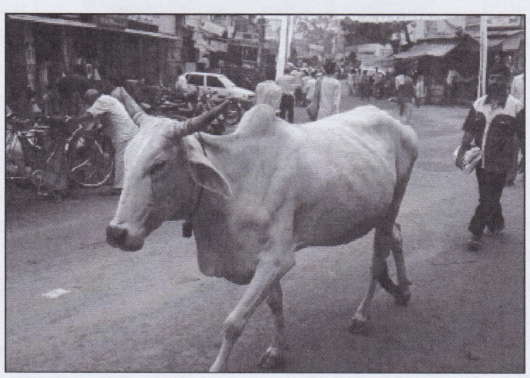
Politics is about the acquisition and exercise of power. My interest is male-female interaction which, because it has been going on for so long, is a rich source of power games. A similar analysis can be applied to the strategies of national populations, what in modern parlance is called "culture." It is an enormous subject and this can only be a whirlwind tour. Nonetheless, the political implications quickly become inescapable.

Understanding behaviour demands an evolutionary perspective. To illustrate we need look no further than our natural desires for companionship and sex. We are talking of the "biological imperative" humorously encapsulated in Farber's Rule, that "Necessity is the mother of strange bedfellows."

Strong sexual desire confers advantage for the survival of our genes. David Buss, perhaps the best known evolutionary psychologist, pointed out that every one of our ancestors, over hundreds of thousands of generations, must have succeeded in finding a mate and having children. Were it not for this unbroken ancestry each of us simply wouldn't be here.

In the evolutionary game, the payoff is how many grandchildren we end up with. Is this our metric now, our measure of success? For Britons today this measure is invalid: we are already massively overpopulated. Martin Baker reported in the *Independent*, 28 October 2007, that the population of Britain was at least 77 million. Two major food firms derived this figure from the amount of food being consumed. Officially, according to census returns, we were not supposed to reach this number until 2051.

In judging a policy the questions we need to ask are, will it reduce the population, so that future generations will enjoy a higher quality of life? Will it make us healthier, more intelligent, more civilised? Or will the policy be dysgenic? This is how we should measure the policies with which we engage and wish to promote.



(*above*) 'Right-wing' nationalists and 'left-wing' communists come to blows in the centre of London after a BNP demo, and (*below*) A sacred cow wanders freely through the streets of Mumbai, the capital city of India. According to Marvin Harris its sacred status sprang from Hindu doctrine and served to protect it from being slaughtered during times of drought and starvation.

True and false labels

When examining sexual politics it is female strategies which demand most attention. This is because in pre-history, in fact until quite recently, the male didn't have to adopt subtle strategies, he just used brute force. Thus male strategies are much simpler.

While the male-female dichotomy is real and physical, the division between 'left' and 'right' is less concrete. These labels actually derive from the seating arrangements in the 1789 French National Assembly. The 'left' was anti-Establishment while the 'right' supported the *status quo*, particularly the monarchy. In France the monarchy fell, while in Britain it might as well have. Now it is we who are anti-Establishment so really, we who are called 'right-wing' are actually 'left'!

Perhaps the terms 'left-wing' and 'right-wing' belong with 'anti-Semitism,' 'racism' and 'homophobia' as the vocabulary of the enemy, designed to imprison discourse within the context our adversaries have defined. Many issues transcend this doubtful divide. For instance, in Britain in the early days some of the most outspoken opponents of mass immigration were trade unionists.

We can dismiss almost all of the waffle on TV, in newspapers and on the radio: the real power of the media is being able to assign labels. To give just one example, some of us call ourselves 'revisionists' but the media call us 'Holocaust deniers.' All the flim-flam merely reinforces the label that has been assigned.

Religion is an integral part of culture, so is very pertinent to our theme. People have sometimes argued that "religion is the cause of war" and some go so far as to say that religion is its sole cause. The glaring counterexample to this argument is Northern Ireland. There, two ostensibly Christian populations were at each other's throats for decades. Attempts at reconciliation were met with claims like 'Twenty years ago your lot did such-and-such,' to be countered with 'But fifty years ago your lot did so-and-so.' And this game was played by two sides, each of which claimed adherence to the Christian doctrine of forgiveness!

The situation in Northern Ireland also illustrates one of Darwin's observations, that the competition is always the most severe between the most closely allied species. This likely accounts for why a Northern Irishman can rail against his counterpart on the other side of the sectarian divide but welcome with open arms more recent Negro and Indian colonists. Incidentally, this factor is also relevant to the factional in-fighting which so often afflicts nationalist organisations.

My idea is that religion is a kind of 'cultural carrier bag' containing all sorts of traits and cultural norms. Having religion as a vehicle for these features has certain benefits.

Forgiveness and superstition

To illustrate, we examine that doctrine of forgiveness. Somehow – it matters not one jot how – the idea, or meme, arose and found some consonance in the population. The policy was advantageous: in the language of game theory, it is a form of Generous Tit For Tat, which can prevail against strict Tit For Tat. So the policy was wrapped up (formalised) and placed in that cultural carrier bag. The result is that for centuries an authority figure, typically the village vicar, encouraged the policy, increasing its likelihood and conferring advantage to the population generally.

For contrast we can look at a religious tradition with a different origin, that of the sacred cow. According to Marvin Harris it sprang from Hindu doctrine and served to protect the cow from being slaughtered during times of drought and starvation. The taboo conferred advantage, since without it there would be no more oxen, removing the means of food production and putting the farmer permanently out of business. Eating the farm's ox was like eating the farm's tractor; eating the cow was tantamount to destroying the tractor factory.

Religious practices might emerge purely by coincidence. One experiment by the behaviourist B. F. Skinner demonstrated superstition in pigeons. (Behaviourists now use pigeons almost exclusively.) Hungry pigeons were given food pellets at random, unrelated to their behaviour. Shortly the pigeons were found to be performing all manner of peculiar acts. One distinctively bobbed its head, others developed a pendulum motion of the head and body, another was shortly twitching its head while hopping from one leg to another.

What had happened was that whatever the pigeon was doing at the moment the food pellet arrived became associated with it. Once that association had been made it became stuck, and was sometimes even amplified.

We can extend this to humans, and imagine a Red Indian tribe performing a dance which quite by chance was followed by rain. This accounts for the inception of the Rain Dance – the association persisted. Similarly the cow continues to be venerated in India today, even if oxen are no longer essential to plough the land.

The implication is that we should take entirely seriously statements in the Koran and Talmud concerning treatment of rivals. These exhortations are not mere rhetoric, but advantageous traits which have been formalised, just like the Christian doctrine of forgiveness.

(*above*) Traditions such as a Red Indian rain dance often follow a coincidence which leads to an assumed beneficial association. (*below*) Natural parasites evolve to promote advantageous behaviour in host species: for example rodents are made easier to catch, so the parasite is passed back to the cat.

Naivety of whites

Andrew Fraser has explored a particular feature of white populations, our naivety – Whites tend to be naturally trusting. This also is an advantageous trait. Suppose an isolated village a few hundred years ago wanted a church bell. The elders contracted a firm many miles away who were not only unrelated by any family connection, they were untried as a trading partner. It could be no other way, since the bell is the first and last for generations. The project was completed, just as the vast majority of such endeavours are. Perhaps the modern equivalent of that bell would be the construction of a small power station. With distrust toward non-relatives many ventures of this scale would never be accomplished.

In Arab culture, business is traditionally conducted between members of the extended family, and this probably largely accounts for intermarriage between cousins. Among Negroes, the historical unit of cohesion is the tribe.

Of course Whites' trusting nature has a down-side. It creates a vacuum, and we know that nature abhors those. There is more than an implication that another population exists to exploit it.

Laws of nature

Here may be mentioned an important element of social interaction, largely ignored in mainstream discourse, Hamilton's rule. This rule specifies that altruistic behaviour occurs when $br > c$. Then b is benefit, c is cost and r is – wait for it – relatedness. This is the biological basis of favouring kinsfolk. William Hamilton was a very highly regarded British biologist who died in 2000, after falling ill during a field trip to Africa, and this rule is his great legacy. By it was solved a problem which confounded Darwin, of why a bird gives an alarm call for the benefit of its conspecifics at risk (i.e. cost) to itself. Another example is sterile worker ants toiling because they are related to their queen. Would you believe that psychologists still teach altruism with no mention of it?

The cat cares not for the welfare of the mouse, nor does the sparrowhawk trouble itself with the feelings of the sparrow. This is nature's way – "red in tooth and claw." We are better than animals, at least most of the time, but that doesn't mean we can defy the laws by which our very existence arose.

Now, unlike that village vicar of yesteryear, authority figures promote a morality which is harmful to us. If a moral code benefits others at our cost, then it is unnatural, perverted. The only natural measure of a policy is whether it confers advantage – 'What's good for us.' Anything else is an abnormal. Revilo P. Oliver called this aberrant morality "perverted collective masochism" and interestingly, listed seven White traits which make us susceptible to it.

Moulding populations

A profound topic within this metapolitical theme is the methods by which a population may be altered, perhaps to its advantage, perhaps to its detriment and the benefit of another. Individuals with certain traits may be disinherited, depriving them of progeny. A practice in Victorian times was that if one of a family committed a murder, none of that family could marry. If a wife was thought to have poisoned her husband say, the concept of "bad blood" meant that none of her sons and daughters could find a spouse. The idea was plainly to remove the 'murderous gene' from the population. Similarly in rural Ireland, if the local priest discovered that there was insanity in either of a couple's families he would refuse to marry them. The contemporary example of disinheritance I am about to give is telling in several ways.

Women constantly strive to make their environment more feminine. The more feminine the environment, the more comfortable she feels. It may be that culture is largely determined by what males allow their females to get away with. In one culture a particular bid may succeed, in another it fails. So each society can be viewed as a mixture of masculine and feminine practices.

One could undertake an analysis of this kind on the Protestant and Catholic denominations, comparing the masculine and feminine features of each. Hence in Catholicism, confessions are feminine; veneration of the Holy Mother is feminine; prohibition of birth control is feminine; adherence to tradition is masculine.

Here is that telling example: What would happen if only those males willing to push a pram and change nappies were allowed to sire children? Such a situation would have been inconceivable a century ago, but the trend is readily apparent today. It would be the female explicitly selecting males for feminine qualities, by this means again making her environment more feminine. The problem of course is that a feminized population is weak, unstable and readily dominated by a more masculine one.

Our population is actively being moulded by the malevolent influences it daily endures. However there is no secret cabal orchestrating the 'War on Whites' from some deep Operations Room, even if it might sometimes seem so. What does certainly exist is instinct, and instincts impel populations to behaviour which is advantageous to them. Those instincts are ancient and effective, having been tested and refined over millennia, and with changes of circumstance they find expression in novel ways. Many which were traditionally inhibited are now being expressed to an unprecedented degree.

A flap about cats

Finally an example shall be given of an issue which must surely be metapolitical: it certainly transcends the left-right divide. It concerns cats, and borrows on work begun by the Czech biologist Jaroslav Flegr.

Now I have nothing against the odd homely pussy-cat, but the reality is that most urban areas are full of them. Not only do they kill millions of wild birds and animals, they are killing us. Cats carry a parasite which infects humans. Between 40% and 60% of us are already infected. The infection is incurable.

This is an example of strategies in nature, how nature fills a vacuum, and of how parasites operate. Cysts of *Toxoplasma gondii* occupy the human brain and alter our behaviour. Flegr found that infected individuals were 2.65 times more likely to be involved in a road accident. This was not an isolated study: many of Flegr's findings have been repeated in other countries with similar results.

"Toxo" is a protozoan, like malaria, and has evolved to infect rodents, making them less fearful of cats. Thus the rodent is more likely to be caught and eaten, enabling the parasite to perpetuate itself by passing back to the cat. In humans it appears to affect risk-taking. For example, it might influence a decision whether to overtake or not.

The parasite has also been linked with schizophrenia and perhaps this accounts for the stereotype of the batty woman living with twenty cats. Chances are, her brain is riddled with *Toxoplasma gondii*. Notwithstanding, the origin of the 'cat problem' is obvious: it is a symptom of feminization. Even Darwin commented that cats were "so much valued by women and children." They had only become popular as domestic pets a few decades before.

Humans have cats, cats have fleas and probably the fleas have a parasite of their own too. Parasites are fascinating creatures, full of the most subtle tricks. There is a parasite of sheep, which somehow gets an ant to clamp its jaws to the top of a blade of grass and stay there until it is either eaten by a sheep or dies. By this means the parasite passes into the sheep for the next stage of its life-cycle, eventually to emerge from the other end where it again infects ants. The important point is that like the cat parasite, it influences a host for its benefit. Nature is replete with similar examples.

The implication is, do there exist human parasites which manipulate others for their benefit? The answer No is plainly ridiculous, if we consider the ubiquity and subtlety of parasites in nature.

The impact widespread human infection by *Toxoplasma gondii* could be having on society is dismaying – it's like something out of *Invasion of the Body Snatchers*. However, even this is not its most disturbing aspect. Its most outstanding feature is that it is absent from public discourse. Like the matter of the real number of people living in Britain, there are no banner headlines, TV documentaries, nor meetings of official committees concerned with public health.

Then, how would the contemporary politician fare who proposed a tax on cat food, rounding up cats without a bell and licence on their collar, or putting down infected moggies? Mainstream politics is little more than a public bitch-fight, with nary a glance at the real problems we face.

Simon Sheppard, Yorkshire, England

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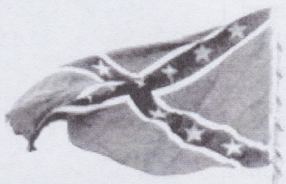

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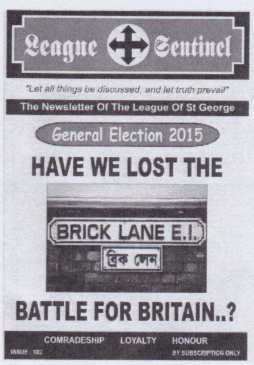

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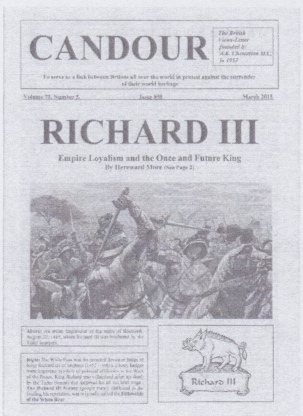

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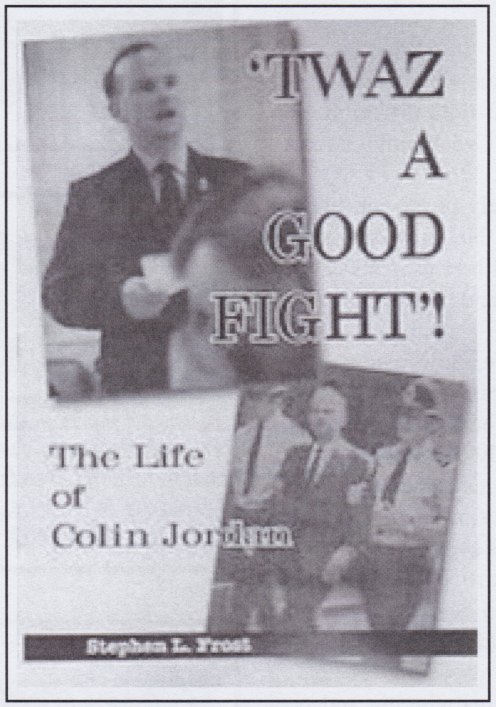
Book Review: 'Twaz a Good Fight'! by Colin Jordan

'Twaz a Good Fight'!: The Life of Colin Jordan by Stephen L. Frost, MA. Published by N.S. Press UK, 2014. Trade paperback, 336 pages., 28 photographs, appendix. Available for £15.00 (UK) post-paid from Second Hand Sales, c/o BM Sunwheel Office, PO Box 6, Heckmondwike, WF16 0XF.



Without a doubt, Colin Jordan was one of the foremost White racial dissidents in the United Kingdom during the second half of the 20th century. Beyond that, he was an eloquent and forthright spokesman for National Socialism, which is certainly the most-hated and misrepresented creed of our times. Although his reputation as a fighter for his folk is well established in Great Britain, he is almost unknown elsewhere. I have frequently described him to my fellow Americans as "the British George Lincoln Rockwell." He was that, in sense, but he was also much more: whereas Rockwell's public political career lasted a scant eight years, Jordan's spanned some five decades, from the 1950s through to the first decade of the new millennium.

'Twaz a Good Fight is the first full-length biography of Jordan to appear. It is written by Stephen Frost, who currently leads the British Movement, which Jordan himself founded. In addition to interviewing Jordan on numerous occasions, Frost was given free access to Jordan's voluminous personal archives. He further incorporates into his text fragments from Jordan's unfinished autobiography, *Before the Sun goes Down*. The result is a detailed and sympathetic account of the life of this extraordinary personality.

Colin Jordan remains an inspiration to a new generation of nationalists in BM.

Frost begins at the beginning: "John Colin Campbell Jordan was born in Birmingham, on the 19th of June, 1923, the only child of Percy and Bertha Jordan." He enjoyed a comfortable and unexceptional middle-class childhood. The only unusual feature of his early years was an extended visit to Germany in 1937, where, at age 14, he was able to witness and experience Hitler's Germany firsthand. The journey made a profound impact on the intelligent and sensitive adolescent that would have huge ramifications later in his life.

Jordan attended the prestigious Warwick School, where he received a first-class education. He graduated in 1942, at age 18, in the midst of the Second World War. He had already begun his political awakening by that time, but nonetheless, as a patriotic Englishman, he felt it was his duty to serve his country in its time of need, and he enlisted in the Fleet Air Arm. In due course, he was transferred to the Royal Air Force. Jordan was uncomfortable about his country's war with Germany, and he publicly stated his belief that the war should end by way of a negotiated settlement. This resulted in another transfer, this time to the Royal Army Medical Corps, a non-combat unit in which he served the rest of his enlistment.

Upon his demobilisation in 1946, he began studies at Cambridge University where he studied history. He graduated with honors in 1949, and began a career in teaching. But his real interest – his primary career – was not in education, but in politics. Jordan's lifelong political involvement may be divided into four periods: his political apprenticeship, the National Socialist Movement, the British Movement, and *Gothic Ripples*.

His first involvement was in the British People's Party, led by the Duke of Bedford. Later he formed the Birmingham Nationalist Club. Following that, he was an active member of A.K. Chesterton's League of Empire Loyalists, in which he learned the art of extra-parliamentary political activism. It was also during the early 1950s that he first made contact with the famous pre-war British National Socialist Arnold Leese. Leese, an elderly man by then, limited his political involvement to publishing the newsletter *Gothic Ripples*. He was impressed with the brilliance, passion and dedication of the young Jordan, and supported him morally and economically. Indeed, Leese financed the publication of Jordan's 1955 book, *Fraudulent Conversion*. In 1958, following Leese's death, Jordan received as a bequest from him a building on Princedale Road in London. Henceforth known as the "Arnold Leese House," it became the headquarters of successive organizations which Jordan founded or joined. It gave him a stable physical base of operations, which proved to be invaluable in the struggle ahead.

The first of these organizations was the White Defence League. In 1960, the WDL merged with a number of other groups to form the first incarnation of the British National Party. The BNP included within its ranks both moderate racial nationalists and a smaller number of hardline National Socialists. Jordan was the leader of the NS contingent. The two factions did not always get along together, and as time went on the BNP was increasingly riven with internal disputes.

Colin Jordan and his wife Françoise Dior were often in the headlines during the 1960s for their uncompromising National Socialism.

Finally, in 1962, Jordan led his fellow NS'ers out of the BNP and formed the National Socialist Movement. Biographer Frost devotes three lengthy chapters to the NSM and its activities. Thanks to his access to Colin Jordan himself and to Jordan's archives, Frost is able to chronicle the saga of the NSM in extreme detail. He corrects erroneous impressions that have been fostered over the years by Jordan's numerous and powerful enemies.

Among the episodes Frost discusses are the famous Trafalgar Square rally of April, 1962; the foundation of the World Union of National Socialists by Jordan and Rockwell in that same year; the "Spearhead" trial and Jordan's subsequent conviction and imprisonment; Jordan's tumultuous marriage to the French fashion heiress Françoise Dior; and his second imprisonment, in 1967, for violating the Race Relations Act. (Specifically, he was found guilty of violating said act by printing a leaflet entitled *The Coloured Invasion*, which warned Britons about the dangers of massive non-White immigration.)

But this brief summary does not do justice to Frost's account of the countless small-scale activities that Jordan and the NSM undertook, some of which ended in violence (directed against the NSM) and many of which garnered press coverage.

Upon his release from prison in 1968, Jordan dissolved the NSM and reorganized it as the British Movement. The BM was similar to the NSM in many significant respects, but differed from it in that it was not a forthrightly National Socialist organization, and, unlike the NSM, the BM stood candidates for public office on occasion. The BM was a rival of sorts to the National Front, which past a certain point was led by Jordan's former NSM colleagues John Tyndall and Martin Webster. On the whole, the BM was a smaller, more tightly-organized and more militant racial nationalist formation than the NF, which in the 1970s looked as though it might make a major breakthrough and become a serious force in UK politics.

In 1975, citing personal circumstances and health, Jordan turned the leadership of the BM over to Michael McLaughlin. Although the transition from one leader to another went smoothly at first, it was not long before the two men were at loggerheads with each other.

In 1979, Jordan began issuing a small, typewritten NS newsletter. He named it *Gothic Ripples*, as a tribute of sorts to his former ideological mentor. This became his primary Movement activity for the rest of his life. At this point he was effectively in political retirement, although he never fully stopped his involvement in NS and nationalist affairs. On into the new millennium, he was still serving as a guide and mentor to new generations of racial activists, both in the UK and abroad.

The scope of Jordan's life as Britain's premier racial dissident is truly breathtaking, and Frost does a masterful job in providing a framework that lists Jordan's involvement in the Movement month-by-month, week-by-week – and sometimes day-by-day! However, lost in all the details about this meeting and that demonstration, etc., is a broader overview of Jordan's ideas. For Colin Jordan was not just an outstanding and tireless racial activist , he was also a thinker and ideologist of the first order. There can be no doubt that Jordan, as Frost accurately portrays him, was concerned about the perils of non-White immigration into the UK. But Jordan was more than just an anti-immigration campaigner: he was a committed National Socialist who felt that the NS "world creed" (as Jordan termed it), held the ultimate answers for all of the problems facing the native population of Britain. No biography of Jordan can be considered as truly complete unless it discusses his ideas and their evolution, and not just his activism in trying to put those ideas into effect.

I would also be remiss if I did not mention some production problems with this first edition of *'Twaz a Good Fight!* The book is in serious need of a thorough proofreading. There are numerous typographical, grammatical and spelling errors, all of which distract from the author's narrative. One hopes that these can be combed out of the text in future editions. And there will be future editions, because *Twaz a Good Fight!* is destined to be a classic in the library of Movement literature. It is a shame that Colin Jordan never finished his autobiography, but this book is the next best thing!

Reviewed by Martin Kerr, Falls Church, Virginia

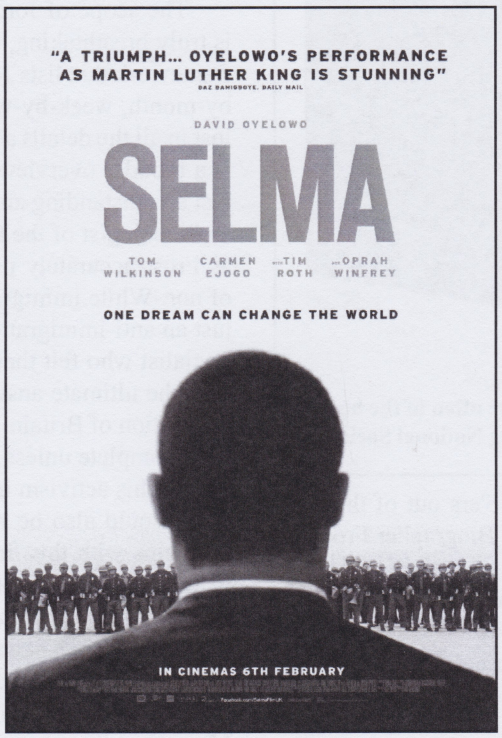
Colin Jordan's headquarters at Princedale Road, London.

Movie Review: *Selma*

Released UK – February 2015. Distributed by Paramount Pictures and Pathé Distribution. Directed by Ava DuVernay. Running time 128 minutes. Rated PG13

This month I ventured back to the Preston Odeon to watch the much hyped *Selma,* an American political drama about blacks' voting rights (or lack of them) in Alabama in 1965. Readers may recall I watched my last movie *Exodus: Gods and Kings* (reviewed in *H&D* 64) from the very modern Vue cinema on the outskirts of Preston. So it was nice to return to the older Docklands to watch *Selma.*

This time I was in no rush, arriving half an hour before the movie started. After sitting through fifteen minutes of boring adverts, the previews of upcoming movies came on. Sadly not a lot for this reviewer, apart from Russell Crowe's First World War movie *The Water Diviner*, which does look interesting.



Anyway back to *Selma*. Although the liberals are going nuts over its near complete absence from this year's Oscar nominations, I'm not. Its not too difficult to fathom out how Steven Spielberg's *Lincoln* (reviewed in *H&D* 54) received twelve nominations when *Selma* has limped in with only two, for Best Picture and Original Song. Both are studies of American leaders at pivotal points in their political careers. Spielberg's movie concentrates on President Abraham Lincoln's struggles to pass the Thirteenth Amendment and thereby abolish slavery in the US.

In *Selma*, the director Ava DuVernay is telling the story of Dr Martin Luther King's equally momentous campaign to pass the 1965 Voting Rights Act. Both are decent – but not exceptional – movies and boast uncanny central performances. Whereas Daniel Day-Lewis won the Academy Award for playing Lincoln, his fellow "British" actor David Oyelowo's portrayal of the African-American civil rights leader hasn't even secured a nomination.

As *Selma* begins, King is about to accept the Nobel Peace Prize in Oslo. It is late 1964, a year after King's celebrated "I Have a Dream" speech. He looked very uncomfortable at being feted in luxurious surroundings with so many doting white liberals, although his wife Coretta (played by another black(ish) "British" actor Carmen Ejogo) seemed to be enjoying it.

Back home in the city of Selma – the county seat of Dallas County, in the Black Belt region of south central Alabama – Annie Lee Cooper (played by black talk show host Oprah Winfrey) turns up at her local courthouse to try to have her name put on the electoral roll. The court clerk (a southern redneck type) mocks her. First, he asks her to recite the preamble to the Constitution. (To his chagrin, she does so!) Then, he demands she tell him how many county judges there are in Alabama. Again, she has the answer (67) but he is able to humiliate her and send her away by telling her she needs to be able to name them all! At the beginning of 1964 only 2% of Selma's black population were registered to vote.

For some reason the movie then goes back in time to 1963 and we are shown the slow-motion recreation of the 1963 Baptist church bombing in Alabama that killed four young black girls and injured twenty-two more. King described the bombing (which was carried out by one of the many factions of the KKK) as "one of the most vicious and tragic crimes ever perpetrated against humanity". A number of his Jewish donors thought this was going a bit far, and had to remind him of far worse crimes done to "their people" around 1944-45!

The movie's portrayal of President Lyndon Baines Johnson – LBJ – (superbly played by British actor Tom Wilkinson) has been criticised by many on "the left" for historical inaccuracy but, in my view, in dramatic terms at least, it works well enough. LBJ is the *de facto* villain. He is first seen skulking in a doorway. He is a Machiavellian figure who owes as much to Kevin Spacey's political schemer Frank Underwood in *House of Cards* as to the real LBJ. In one early scene, he warns King, whom he patronises relentlessly, "This voting thing is going to have to wait." LBJ's focus is on his "eradication of poverty" programme – and protecting his own popularity. He is unwilling or unable to accept King's argument that without the power to vote, blacks have no way to protect themselves against an all-White law-enforcement system which, in states such as Alabama, is used to keep them down.

If LBJ is vaguely sinister, he is nothing compared to J Edgar Hoover (Dylan Baker), Director of the FBI, whose team set out to undermine King by targeting his family and close friends and exposing his private life (extramarital affairs) and his political affiliations (crypto-communist). In one scene Hoover offers to terminate King, however this worries LBJ, who instructs the FBI leader to just keep monitoring him for the time being.

Completing the unholy triumvirate is the right-wing Alabama Governor George Wallace (played by yet another British actor Tim Roth), a smoothly spoken White supremist and southern segregationist who refers to King's civil rights movement's desire to make all Americans into one "mongrel" race.

As the movie progresses, we see a different LBJ and his tolerance to both King and Wallace weakens, but at the end of the day, and as part of the "white establishment" he shows he is deeply suspicious of King and his followers' real motives and their long-term intentions, whereas with Wallace (and the "f*****g southern Hicks" as he refers to them) he knows where he stands, and he knows in the long term anyway he can beat them and destroy their southern way of life for ever.

Paul Webb's screenplay uses FBI logs to give the movie a sense of dramatic momentum and of time passing, and to underline how closely activists from both the civil rights movement and the Southern segregationists were being monitored by the authorities. The screenplay also cleverly focuses not just on the 1965 Selma to Montgomery civil rights

Gov. George Wallace of Alabama (played by Tim Roth) addresses a crowd of White Southerners determined to resist desegregation.

Martin Luther King (played by David Oyelowo) leads a civil rights march on Edmund Pettus Bridge, Selma, Alabama.

marches but, very specifically, on the marchers' symbolic battle to cross the Edmund Pettus Bridge.

DuVernay gives the movie a brisk narrative tempo as she deals with multiple characters, many plot strands and the obligatory scenes of King's rousing speeches. Black Muslim leader Malcolm X (Nigel Thatch) pops up briefly to meet up with King's wife Coretta. X wanted to make a truce with King, after years of attacking him and denouncing him as an "Uncle Tom" amongst other things. Strangely this meeting took place only a few weeks after X had returned from a short visit to England. He is the "type of black" LBJ fears the most. The White House far prefers King's non-violence to Malcolm X's militancy – but, as the movie shows, King's strategy isn't just about turning the other cheek. By provoking his opponents into their own acts of violence, especially if the victims are Jewish and/or white liberal supporters of the movement, he not only takes the moral high ground. He wins over the media and liberal public opinion.

The riot scenes are just what you would expect, shot in hyperbolic fashion. Every time a civil rights marcher is hit with a fist or a truncheon, there will be a deafening thud on the soundtrack. DuVernay shows just how intimidating it must have been for the marchers, waiting to confront Sheriff Clark (Stan Houston) and his armed police officers (most of whose political views were slightly to the right of Heinrich Himmler!) knowing they are bound to be beaten up and/or arrested.

Oyelowo's performance captures not just Martin Luther King's distinctive way of speaking but his gravitas and moral authority (over liberal whites as well as blacks) too. This isn't exactly a critical portrait of its subject. King is in his late thirties but already seems like someone from an older generation to his younger followers, some of whom are dismayed by his cautious tactics and want more radical action. We hear his wife, Coretta speak of the "constant closeness of death… the fog of death" that envelops King and his followers. There are minor references to his womanising, but in general this is played down, and moments in which he seems assailed by doubt – but his heroism is never in doubt. He's the good guy, Wallace and his southern "Hicks" are the baddies, and LBJ, well, is LBJ!

DuVernay was of course determined to make *Selma* a dramatic and ultimately upbeat movie, celebrating the achievements of King and the civil rights movement. Her approach isn't subtle or even-handed and many white nationalists won't like it at all. However, *Selma* has a passion and an intensity that a documentary simply couldn't have matched.

I hopefully learned something from it and I just hope our American comrades – especially those in the South – did too. I hope they can learn where they went wrong. Segregation within a nation will never work. The breaking up of (north) America along racial lines may now be the only realistic solution, if Whites are to have a long term future on that continent.

Reviewed by Mark Cotterill, Preston, Lancashire

Front National Gains in French local elections

The French National Front (FN) of Marine Le Pen continues to be by far the most successful nationalist party in Europe. Without making the spectacular gains that some had predicted, the FN consolidated its recent advances in local elections across 101 "departments", which took place under a new system this year replacing the old "cantonal" elections. There were no elections in France's two largest cities, Paris and Lyon, as these are governed by their own metropolitan city councils and are not part of any department.

One extraordinary aspect of this election has been little reported: for the first time French voters were forced to elect an equal number of male and female representatives, because each party in every electoral unit or "canton" was required to nominate a pair of candidates, one male, one female. Voters had no means of choosing between these candidates: they had to vote for a party ticket. Moreover the parties could not choose to nominate two men or two women. As with their banning of the traditional Muslim headscarf, the French act in the dictatorial spirit of their 18th century revolution – liberalism is enforced by law: they allow no heretical challenge to the gospel of equality.

At the end of the first round of voting in each canton, the top two parties (plus any other polling more than 12.5%) go on into a second round – unless any party achieves more than 50% of votes and more than 25% of the electorate in a particular canton, in which case they are elected without the need for a second round.

Nationwide the FN managed 25.2% of first round votes, running second to the mainstream conservatives: an increase of 10% compared to the equivalent 2011 elections. Only four cantons were won outright by FN tickets in the first round, and after the second round this had increased to 31. As each elected a pair of councillors, there are now 62 FN councillors out of more than 4,000 across the whole of France.

This was a substantial advance from 2011 when only two cantons elected FN councillors, but it can clearly be seen that the system discriminates against the FN, as it would against any "extremist" party unless its support was geographically concentrated. Marine Le Pen's candidates took a quarter of the first round votes, but by the end of the process had only 1.5% of the council seats.

As has so often been the case when nationalist parties make an electoral breakthrough, it is mainstream conservative leaders who have the most acute political dilemma: to what extent should they enter electoral pacts with the FN in second round contests against Leftists? Yet at the next presidential election in 2017 it still seems probable that thanks to fragmentation of the left-wing vote among various socialist and green candidates, the second round will be between Marine Le Pen and a conservative – with the latter eventually prevailing thanks to transfer of support from the 'anti-fascist' Left.

To what extent therefore should FN strategy concentrate on diminishing demonisation – reducing the extent to which supporters of rival parties will ultimately unite to back anyone but Le Pen?

On the one hand this 'mainstreaming' strategy makes a certain amount of electoral sense: but without a fundamental political realignment nobody really believes that leftist voters will opt for Le Pen in a second round presidential contest. An alternative strategy would recognise that mainstream European politics is in fundamental crisis, benefiting parties with a radical agenda such as (on the left) the Greek Syriza (now in government) and the new Spanish party Podemos; and (on the right) the Greek Golden Dawn.

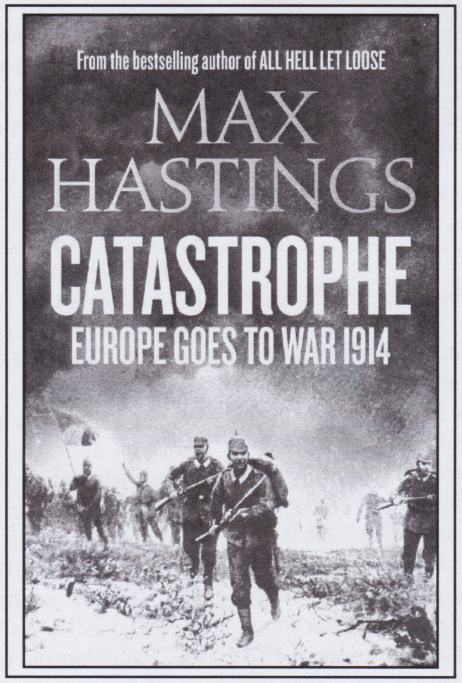
Marine Le Pen has made the FN more radical on economic policy, in an open appeal to working class voters who previously backed the Left. Yet she has been drawn to the mainstream anti-Islamic agenda, distancing herself from past FN positions articulated by her father, party founder Jean-Marie Le Pen, that could be viewed as 'anti-Semitic'. See *Movement News* for updates on the latest FN controversy.

Peter Rushton, Manchester, England

Book Review (Part II) – *The Sleepwalkers*, by Christopher Clark and *Catastrophe: Europe Goes to War*, by Max Hastings

The Sleepwalkers, by Christopher Clark. Published by Penguin Books, 2013, ISBN 978-0141027821, 736 pages (Paperback). Available for £7.69 on www.amazon.co.uk or in hardcover for $29.99 from www.harpercollins.com
Catastrophe: Europe Goes to War 1914, by Max Hastings. Published by William Collins, 2014, ISBN 978-0007519743, 672 pages (Paperback). Available for £6.99 on www.amazon.co.uk or in hardcover for £30 from Harper Collins, The News Building, 1 London Bridge Street, London SE1 9GF

(continued from *H&D* Issue 65)



Conventional wisdom has it that Admiral Tirpitz's naval build-up caused the decline in Anglo-German relations from the high point of the early 1890s. Christopher Clark however disputes this view, showing that the Admiralty was privately not so worried as it pretended to be by any threat from the much smaller German navy and that the sailors' agenda in whipping up hysteria about the German naval build-up was really to ensure that they got their hands on as much of the defence budget as possible at the army's expense (*pp. 148-152*).

He theorises that the real reason for the *entente cordiale* was that France and Russia simply had much more to offer Great Britain than did Germany. One of the many evil consequences of empire is imperial overstretch, from which the British empire was visibly suffering by the end of the nineteenth century.

As Clark explains (at *p. 160*):

" . . . since Russia posed the greater threat to Britain across a greater range of vulnerable points, it was Russia that must be appeased and Germany that must be opposed."

Whether one approves or disapproves of this policy, it was at least logical, but other, less logical factors were also in play:

Sir Edward Grey (*above*), later Viscount Grey of Fallodon, was British Foreign Secretary from 1905 to 1916. Christopher Clark shows Grey's influence in promoting a Germanophobe policy, though he also considered welching on his deal with France at the eleventh hour in August 1914.

"The accession of Sir Edward Grey to the office of foreign secretary in December 1905 consolidated the influence of an emergent anti-German faction . . . (*at p. 160*)"

Grey was a bizarre choice for the Foreign Office. He could not speak French (the language of diplomacy) or indeed any other foreign language, hated foreign travel and, so far as one can tell, hated foreigners and abroad *tout court*. He surrounded himself with men no better suited to diplomacy than he was.

One of the most influential was Eyre Crowe. Born in Leipzig, the son of a German mother, married to a German wife, speaking German not English as his first language, never able to rid himself of a heavy German accent, Crowe lived in Germany till the age of seventeen, yet was an obsessive and apparently irrational Germanophobe, whose deluded ravings Grey circulated as recommended reading to the Prime Minister, Sir Henry Campbell-Bannerman (*pp. 162-164*).

As Clark points out:

"The Germanophobes were rarely very specific about their case against the Germans. They spoke in general terms of the vaunting ambition and bullying 'demeanour' of Germany, the unpredictability of the Kaiser and the threat German military prowess posed to the European balance of power, but they were coy about identifying actual German offences against good international practice."

There is much more in this vein, but on a more practical and in some ways a more sinister note, British industrialists were beginning to muse upon the desirability of a war that might knock out their increasingly successful German competitors (*p. 165*).

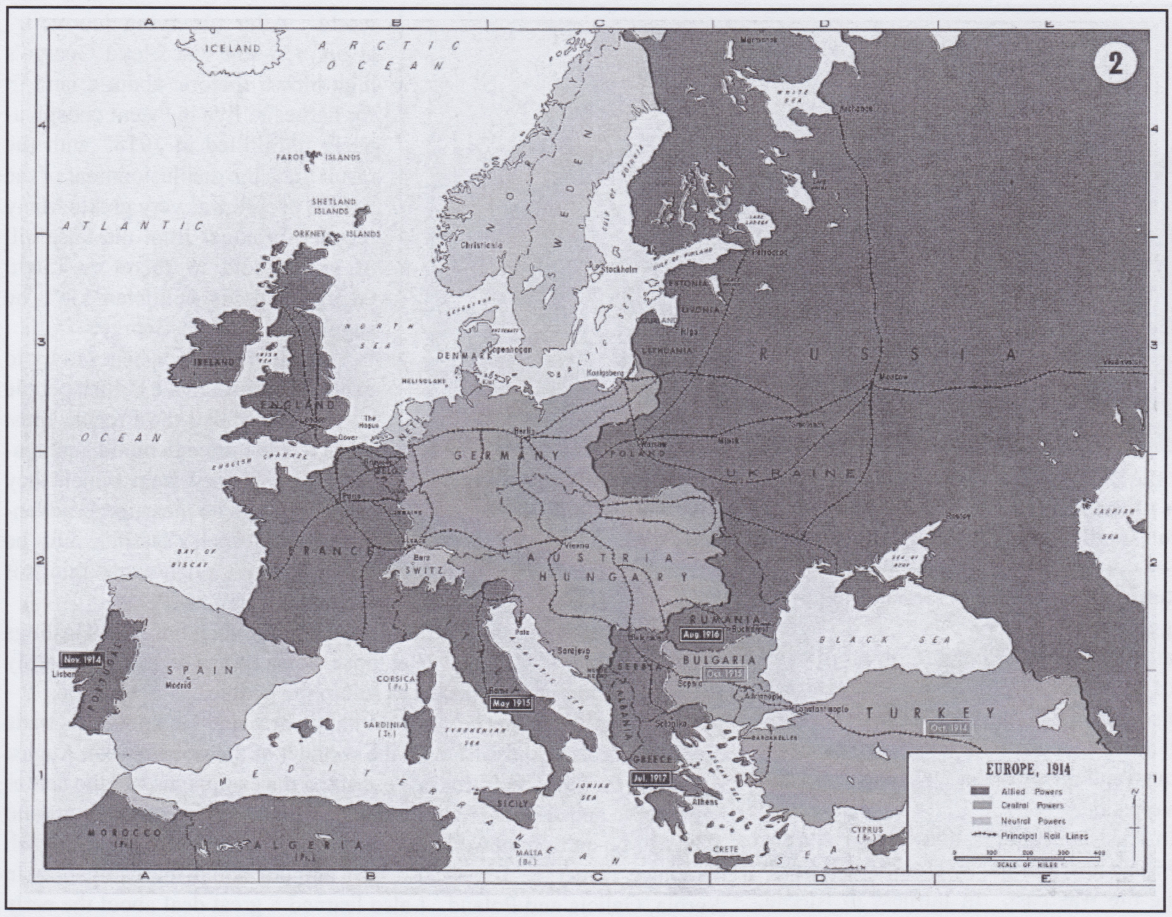
Another alarming feature of British politics in the years immediately before 1914 is the extent to which Grey was able to conduct foreign policy without broader cabinet support, or even, it would seem, the Prime Minister's knowledge.

Grey had supported an internal coup in the Liberal party that had brought Herbert Asquith to power in 1908, but Asquith himself did not know the extent of Grey's engagements to France, which (*p. 203*) more or less left England secretly committed to come to the aid of the French if war broke out, while Grey mendaciously claimed in public that no such commitment existed (*p. 204*).

Not that the French were wise to trust Grey, who, in a shocking example of the kind of behaviour that got England the unattractive sobriquet of *la perfide Albion*, seriously considered welching on his promises to the French in August 1914. So (*p. 213*) when Sir Arthur Nicolson insisted to Grey at the beginning of August 1914 that "you have over and over again promised M. Cambon (the French foreign minister) that if Germany was the aggressor you would stand by France", Grey merely replied: "Yes, but he has nothing in writing."

So what were the British government's motives for declaring war on Germany in August 1914? Asquith was no more a warmonger than Neville Chamberlain twenty-five years later, but, as we have seen, unlike Chamberlain, he had more or less ceded control over foreign policy to his foreign secretary.

It must above all be remembered (though it rarely is) that the threat which preoccupied Asquith was not war in Europe, but (*pp. 489-490*) civil war in Ireland, where Ulster's opposition to Home Rule had been met with threats of coercion from Asquith's government, including a typical piece of Churchillian bombast and folly from England's most



overrated politician (he does not in my view merit the epithet of statesman) in the form of orders from good old Winnie to the Third Battle Fleet to prepare to shell Belfast! The more prudent Asquith hastily countermanded this criminal lunacy.

This atmosphere prevailed till 24th July 1914, when the cabinet spent the greater part of its time discussing local government boundaries in Fermanagh and Tyrone, until Grey intervened. Then, as Clark puts it at *p. 493* citing "a slightly purple but oddly effective passage" of Churchill's: "The parishes of Fermanagh and Tyrone faded back into the mists and squalls of Ireland and a strange light began by perceptible gradations to fall upon the map of Europe."

Clark dismisses the pious cant of war to defend Belgium, pointing out at *p. 494* that not only the Germans but also the French had war plans that involved a violation of Belgium's neutrality (the Kaiser had previously devised his own crazy alternative plan (*p. 181*), which involved bribing the Belgians with much of Eastern France to bring them in on the German side! The Kaiser put this offer to a shocked King of the Belgians at a state banquet, no doubt after quaffing too much of one of Eastern France's most famous products, Bollinger.)

The cabinet concluded that the British response to a German invasion of Belgium (at least if it were confined to an incursion into the far southwest of Belgium for the better prosecution of a German invasion of France) would be "one of policy rather than obligation."

So late as 29th July 2014, the cabinet seemed minded to accept Winston Churchill's remarkably sensible view that such a limited incursion would not be a *casus belli*: "I don't see why we should come in if they go only a little way into Belgium."

Why then did policy change in the space of a few days, so that on Sunday 2nd August 1914, the cabinet moved to a war position in the face of determined opposition to the end from many Liberal luminaries such as Morley and Simon (to their eternal credit)?

The real reason seems to have been the strategic calculations about the value of the French and Russian alliances that have been noted above. They are well summarised in a minute prepared by the Germanophobic German, Eyre Crowe, on 25th July, which helped to persuade the majority of the cabinet and also the Tory opposition that Britain's vulnerability as an overstretched world power meant that it had to purchase Russia's friendship, while the fear of a hypothetical over-mighty victorious Germany militated in favour of a balance of power strategy focussed on the containment of Germany. In Crowe's words (cited at *p. 547*):

"Should the war come and England stand aside, one of two things must happen: (a) either Germany and Austria win, crush France, and humiliate Russia. What will be the position of a friendless England? (b) or France and Russia win. What would then be their attitude towards England? What about India and the Mediterranean?"

What then of Germany, to which Article 231 of the Versailles treaty attributed sole war guilt? She too had her warmongers, the worst of whom was Helmuth von Moltke, Schlieffen's successor as chief of the general staff (and so Germany's answer to the Austrian idiot Conrad, whom he matched rather well).

Clark writes (*p. 327*):

"His outlook can be reduced to two axiomatic assumptions. The first was that a war between the two alliance blocs was inevitable over the longer term. The second was that time was not on Germany's side . . . There was a fundamental difference in kind between these two axioms. The first was an unverifiable psychological projection, born of Moltke's own paranoia and pessimism. The second, by contrast . . . was at least justified by a comparative analysis of the relative military strengths of the European powers."

But while Moltke and others in Germany who thought as he did were influential, theirs were by no means the only voices to be heard in Berlin. The German Chancellor, Theobald von Bethmann-Hollweg, was an articulate opponent of the Moltke school of thought. There is, as Clark notes, remarkably little evidence to support the proposition that the civilian leadership of Germany or indeed Kaiser Wilhelm II was hell bent on war in the summer of 1914.

On the other hand, there can be no doubt that long before August 1914, Germany was caught in a strategic trap, in no small measure of its own making.

We have seen how the unified Germany that emerged from the Franco-Prussian was in a state of cold war *avant la lettre* with revanchist France, mainly because of the ill-advised decision to seize Alsace and Lorraine from France in 1871.

Faced with the constant possibility of war on its western frontier, Germany under Bismarck sought to ensure peace on its eastern and southern frontiers, balancing carefully between Russia and Austria for many years, a policy with its own problems. Why, Bismarck's critics asked (*p. 127*) should the Germans undertake to protect Austria-Hungary against Russia and Russia against Austria-Hungary?

As we have seen, Russia in the end judged that France's friendship would be more valuable, which left Germany encircled to the east and to the west, and potentially vulnerable to British naval might along its northern seaboard (as well as to Russia in the Baltic). Austria-Hungary was however a friendly neighbour, which had definitively abandoned

French infantry charge at the Battle of the Marne in 1914: France suffered horrific casualties during the earliest stages of the First World War, at a time when the British Expeditonary Force was too small to make a significant impact on the fighting.

its own revanchist claims in return for the promise of German help were Austria ever to face Russian aggression.

Quite apart from considerations of national honour, or, more cynically, prestige, and a measure of pan-German solidarity, closely mirroring the pan-Slav sympathies of some in Petersburg for Serbia, Germany simply could not let Austria go down in a war with Russia, so ensuring Russian hegemony in the Balkans, and the prospect for Germany of being encircled by enemies on every side.

When Russia responded to Austrian mobilisation against Serbia, not as Clark emphasises (*p. 496*), against Russia, by mobilising against both Germany and Austria, the die was cast. In fairness to Russia, Clark also points out that the difficulties of mobilisation in a country the size of Russia with relatively poor communications put the Russians in a strategic quandary somewhat similar to the grim dynamic that the Schlieffen plan imposed upon Germany. Russia could not mobilise against Austria only. Its war plans had always assumed that Germany would fly to Austria's aid. Indeed Russia had to work on the basis that Germany would do so, since Russian positions around Warsaw were badly exposed to a German counterattack to relieve pressure on the Austrians in Galicia (this strategy worked well for the Central Powers when war came). But Germany would inevitably perceive Russian mobilisation as a hostile move, and so mobilise her own armies, leading to a slide to war.

It is hard to see how Germany (or indeed Austria) bears the war guilt for what then happened. The logic of each alliance's position meant that Germany was more or less driven to mobilise against Russia, and therefore against Russia's revanchist ally France, in accordance with Moltke's modified variant of the famous Schlieffen plan, designed to knock France out in the west in one fell swoop, so avoiding a war on two fronts. The rest, as the saying goes, is history, the butcher's bill for which was tens of millions of Europe's finest men. Clark is surely right to say: "One thing is clear: none of the prizes for which the politicians of 1914 contended was worth the cataclysm that followed."

Max Hastings' book *Catastrophe* is a work of a very different kind. Hastings is no revisionist, and accepts the premise of the balance of power school that German hegemony in Europe had to be opposed at any cost. It is therefore all the more remarkable how little hard evidence he can adduce to support the supposed necessity of sacrificing a million men to this end. His feeble *envoi* at p. 562 suggests that:
"The case still seems overwhelmingly strong that Germany bore principal blame. Even if it did not conspire to bring war about, it declined to exercise its power to prevent the outbreak by restraining Austria".

Is this really the best that the pro-war party can do? As well might one say that even if England did not conspire to bring war about, it declined to exercise its power to prevent the outbreak by restraining France!

One is also left bemused at Hastings' extraordinary combination of honesty and naiveté, which seems curiously detached from the real world. After observing (correctly) at *pp. 433-434* that Lloyd George's high blown rhetoric about a land fit for heroes to live in "went conspicuously unfulfilled in 1918" with the result that "the disillusionment of the British people was very great. Many recoiled in anger from the false bill of goods sold to them by Lloyd George and his politician kin", he suggests that Lloyd George:
" . . . would have done better to try to explain the truth to the British people . . . that they like the French, must pay a terrible price in blood and treasure for a victory from which they could aspire to no measurable advantage, but that such a sacrifice must be borne, to avert much worse things if Germany triumphed."

Bearing in mind that neither Lloyd George then nor Max Hastings now can very precisely say what those worse things might be, it hardly seems an attractive prospectus to sell to the people.

Hastings' great merit is as a military historian. He knows his trade well. He deals principally with the conduct of the war between August 1914 and the Christmas truces, describing the campaigns and the battles with verve and skill. Within these parameters, he covers much ground that will be entirely new to most British readers (indeed, most English language readers). I learned a vast amount about the campaigns in Serbia, Galicia and Poland. I also learned a great deal about the early stages of the war on the Western Front that will be uncomfortable reading for many Britons.

Hastings explains in detail how ill-founded, insulting and frankly despicable much British (and later American) belittling of the French and Belgian armies was. Both armies resisted the German invaders valiantly, and suffered horrific casualties in so doing. By late August, France was already bleeding tens of thousands of lives. The defence

Winston Churchill (*above centre*) as First Lord of the Admiralty during the disastrous attempt to defend Antwerp in 1914, described by Max Hastings as: "shocking folly by a minister who abused his powers and betrayed his responsibilities."

of the forts of Liège by the Belgians, who resisted till they were quite literally blown into small pieces by German heavy ordnance, was one of the most remarkable displays of courage and resolve by any army of the First World War. It is difficult to comprehend, let alone emulate, such courage.

Elements of the British Expeditionary Force certainly fought well, but its role in "saving" France has been absurdly exaggerated. Quite simply, it was too small and its commander, Sir John French, too inept, to play any very significant part in the early fighting.

Hastings' motto might well be naught for anyone's comfort. The performance of the BEF under fire was most certainly not always a credit to British arms. Hastings does not spare his readers with grim descriptions of the frequent use of savage field punishments, including many executions, by both the British and the French, to discourage desertion in the face of the enemy. The German army in contrast only rarely had recourse to such savage methods against its own men.

There are moreover chapters of *Catastrophe* that will rightly not make comfortable reading for those in our own ranks who have reacted to the immoral and absurd charge of unique German wickedness by exonerating the Germans of all the charges against them.

Hastings carefully chronicles the extreme harshness of the German occupation of Eastern France and Belgium, or at any rate its French-speaking province: Flanders was treated very differently, and many collaborators were to be found there. Some fifteen thousand French and Belgian civilians were executed for non-existent guerrilla (*franc tireur*) activities, and cultural treasures such as the great library of Louvain were wantonly destroyed.

German nationalist protests against the severities practised on the German civilian population by the French and Belgian armies during their occupations of parts of Germany after 1918 are not without justification, but they need to be read against the melancholy catalogue of mistreatment of France and Belgium's own civilians between 1914 and 1918.

Equally, it is hard to dispute Hastings' description (*p. 382*) of the German Navy's raids on the East Coast towns in the autumn of 1914 as "an exercise in terrorism with no military purpose".

I have saved the best (from the point of view of unorthodox thinkers) almost till last, namely Hastings' savaging of Winston Churchill's role in the early days of the war (things did not get better, as the Dardanelles campaign bore melancholy witness). He describes Churchill's hare-brained and predictably disastrous scheme to hold Antwerp against the Germans with the Royal Naval division at *pp. 446-454*, concluding judiciously that:

"Some of Winston Churchill's admirers and biographers have treated his Antwerp intervention indulgently, as picaresque adventure, a colourful addition to a wondrous lifetime pageant. In truth, however, what took place represented shocking folly by a minster who abused his powers and betrayed his responsibilities."

Quite. Passages such as that make this book well worth reading.

I will however leave the very last word to one of the few competent British generals in that last summer of peace. In July 1914 Sir Horace Smith-Dorrien, who had won the Victoria Cross by saving a handful of men from the Zulus in the disaster of Isandlwana in 1879, was asked (*p. 220*) to address several thousand public-school cadets at their summer camp, where he astonished an almost uniformly jingoistic audience by asserting that "war should be avoided at almost any cost; war would solve nothing; the whole of Europe and more besides would be reduced to ruin; the loss of life would be so large that whole populations would be decimated." So it came to pass. All for nothing, and then, some two decades after the end of the first such war, it all happened again, showing that those who do not learn from history are indeed condemned to repeat it. Read, and ponder.

Reviewed by Adrian Davies, Bromley, Kent

Editor's note: Part I of this double book review appeared in our previous issue (#65).

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It's all in the Runes

Like the cross and various sun-sign signs, the Life Rune symbol is an ancient one. Over 3,000 years ago the Germanic peoples of northern Europe carved it on rocks, along with other pre-runic figures, perhaps as a sign of man with arms reaching upward and addressing the gods.

Later, something between 2,000 and 1,800 years ago, the Germanic peoples began using a script having twenty-four characters, with both phonetic and magical-symbolic values, called runes. These were organised in a system known as the futhark. The name futhark derives from the initial sounds of the names of the first six runes, that is: *feo - ur - thurs - asa - rit - kaan.* This is similar to the way in which the word alphabet comes from the names of the first two Greek letters, *alpha* and *beta.*

In addition to the original Germanic futhark, there were two principal later runic systems: the expanded Anglo-Saxon, with up to thirty-three runes; and the reduced Norse, with sixteen runes. Although many runes are common to various futharks, the names and phonetic values of a given rune are not always the same. Most runic characters were made up of straight vertical and diagonal strokes to facilitate their carving on wood, stone and metal.

Over 5,000 runic inscriptions have been preserved. Although these were scattered by Norse rovers from Greenland to Greece, the vast majority of them are found in Sweden. Many of these are carved on commemorative monuments, or rune stones.

The more efficient Roman alphabet eventually supplanted the futhark for most purposes throughout northern Europe, but runes continued to be used in a few places, especially in Scandinavia, as late as the 17th century.

The origin of runes and the futhark is as murky as the water in the depths of today's polluted Rhine. The evidence is sparse, and scholars disagree in their interpretations of it.

Some authorities speculate that the futhark simply derived from German contact with Greek or North Italic writing, about 2,000 years ago. Others suggest that the futhark and the various southern European alphabets come independently from an older, common European script. Many German, Greek, Roman, and Etruscan characters did have similar forms. For example, the figure that we call the Life Rune occurred in early Greek and Etruscan alphabets, as well as in the Germanic futhark.

The futhark – a system of Germanic script known as runes – developed about two thousand years ago. Many such symbols such as the death rune (*below*) were widely used during the Third Reich: this example of an SS grave was drawn by a war correspondent.

It even has been proposed that the futhark must have been the brainchild of one man, rather than an evolutionary development, much as the Gothic alphabet was the creation of Bishop Wulfila, and the Cyrillic alphabet was the work of Saints Cyril and Methodius.

Runic writing was primarily used for Germanic religious and magical purposes: for gravestone inscriptions for dedications, and for spells and charms. These roles overshadowed its function as a utilitarian script. The word "rune" itself comes from a Germanic root meaning a secret or a mystery; it implies arcane knowledge and wisdom. Runecraft was originally a private, esoteric practice, engaged in by those considered to be magicians. (Of course, in a preliterate society anyone who could communicate by writing might be thought of as a magician.)

Each rune had a name related to the sound of the character: names like "hail", "ice", and "birch." A single rune could stand for its name-word itself, as well as for the sound associated with that word. It was thought to have magical powers that could be used to evoke, or protest against, the force contained in that name. Runes were often inscribed on weapons, tools, and rings to give them talismanic powers.

The 15th rune in the original Germanic futhark is the one with which we are especially concerned here. It appears variously with diagonal strokes pointing upward, downward, or in both directions. All these forms represented the same sound, originally "z." Rune masters wrote individual runes facing up or down, left or right, without distinction. Nor was there any single convention for the direction in which lines of runes were written.

The symbol that we call the Life Rune was not known as such in futhark times. In the original Germanic futhark this rune was known variously as the Axe Rune and the Elk Rune. It signified defence.

Later, in the reduced Norse futhark of the Viking Age, a formal dichotomy developed. The arms-upward rune was known as the Man Rune and had an "m" sound. The arms-downward rune had the sound of a strongly palatalized "r." It was called the Yew Rune or "bow made of yew wood," a symbol of death.

The medieval Christian church used the Axe Rune/Man Rune form as a variation of the cross. They simply bent the arms of the Latin cross upward at about a 45-degree angle to form a stylized

crucifix, known as the fork cross. The shape is also suggestive of a tree. Gregory the Great, who was Pope from 590 to 604, wore a fork cross on his vestment. Fork-cross crucifixes are common in Westphalia and parts of Austria and Italy even today.

Conversely, enemies of Christianity – Saracens, Satanists, and others – bent the arms of the Latin cross downward to signify the crucifix broken.

Scandinavian and Anglo-Saxon Christian churchmen were, in some respects, tolerant of Germanic tradition and dabbled in the use of runes as a script. However, in 17th century Iceland people were burned as witches because runic inscriptions had been found in their possession. An official prohibition of the use of runes was thought necessary in 1639. About that time, many runic monuments were destroyed in Great Britain.

Long after futhark times, runiform designs served as identification and decoration marks. Axe Rune/Man Rune forms were not uncommon as heraldic devices on family coats of arms.

The Romantic movement of the 19th century generated a renewed interest in things heroic, Norse, and runic that is still with us today. The designation of the Norse Man Rune as the rune of life and the Norse Yew Rune as the rune of death is principally a formulation of the late 19th/early 20th century Romantic runology of Guido von List and other German rune mystics.

In Germany, Life and Death Runes were used in newspaper obituaries, death notices, and on grave stones: the Life Rune by the date of the person's birth and the Death Rune by the date of his passing (as *H&D* normally do.)

The National Socialists were inspired by the rune lore of their remote Germanic past, and they made use of the Life Rune and Death Rune in many aspects of their cultural life.

Runic emblems were also a prominent feature of National Socialist military and civil service regalia. Among the runes used were the Tyr rune (after the Norse god of war for whom Tuesday is named), the Sun (wheel) Rune, and the Life Rune. The Life Rune was used to identify members of the National Socialist women's associations, welfare workers, and medical personnel in a number of organisations.

The designers of the emblem conceived for the nuclear disarmament movement in the late 1950s – later known as the "peace symbol" – were aware of the Death Rune context. They described their design as a highly stylized human being with arms only slightly raised from a downward position in an attitude of hopelessness: a gesture-of-despair motif. They knew that it was of ancient origin and signified the death of man. The British-based Campaign for Nuclear Disarmament (CND) tried – but failed – to trademark their version of the Death Rune in the 1980s.

When asked how the Life Rune is related to the more familiar peace symbol, one can describe the relationship as that of opposites: the one is related to the other as up is related to down, as life is related to death. Like heads and tails on a coin, both are aspects of the same reality.

This, briefly, is the heritage of the Life Rune, used today as the symbol of the US based National Alliance, as well as a number of other White nationalist groups around the world.

The Life Rune is an ancient, sacred sign of our folk. It has had many different aspects and meanings. Now it is up to us to give it yet a new one: to make it the emblem of White resurgence everywhere.

The Life Rune stands for the White man with arms uplifted. It stands for the White man reaching upward toward higher man. It whispers to us from the past and beckons us toward the future. It is our heritage and it is our destiny.

Tim O'Keith, Cork, Ireland

YOUR HERITAGE

Biblical Christianity

Patriotic Political Reality

THE MISSING LINK

to understanding what's really going on in this country and the world is the true identity of the Children of Light and the Children of Darkness. Have you been a Christian-Patriot for many years and found that some things just "don't add up"? The real nature of the forces of good and evil have been hidden from our people through politically correct manipulation from the government, the media, the schools, and the churches by both the so-called "right" and "left".

Learn the missing message that links it all together, clarifies the confusion, and reveals your racial destiny, by ordering a copy of the book ***Your Heritage*** for only **$2.50.** Included will be a **FREE** copy of our Doctrinal Statement of Beliefs and lists of other books, tapes, and videos opening your eyes to amazing truths that you haven't seen before.

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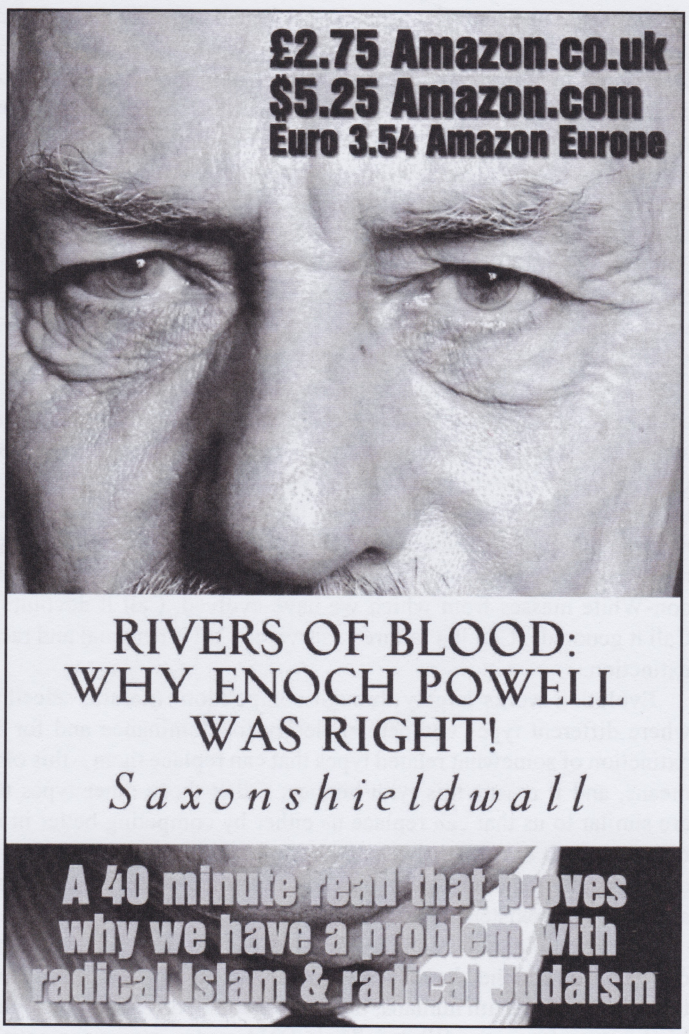
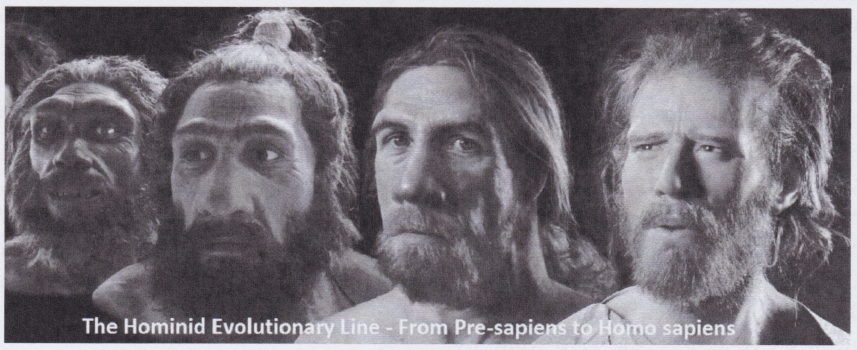


White Survival, Evolution, and Winning the Gene Wars

If we Whites are going to save ourselves from extinction and if we are going to be on the top of the heap, be happy and become the replacement model human we need to think correctly about existence and what it all means. And we first have to know what it means to survive as Whites.

Start with the idea that the only reason anything at all matters is because you exist. If you didn't exist, nothing could possibly matter to you. So, existence is important because you exist. From this, we can say that your continued existence is important and that your instinct for self-preservation is your most important instinct since it helps you to continue to exist.

But does self-preservation just mean to keep the person you see in the mirror alive? That's part of it, but there's more, and this is what many people seem to forget or never knew – self-preservation also means to keep your DNA code* pure, alive and moving forward both in an improvement sense and in time. This means having many children who are pure White** just like you. Remember, as a White, you are a branching off from non-White humans. You are different. And, maintaining and even increasing beneficial differences from non-White humans is important if you are to survive and not be blended back in to the non-White masses.



The Hominid Evolutionary Line - From Pre-sapiens to Homo sapiens

Nature helps us survive because under the general rubric of self-preservation we have our instinct to have sex, which contains within it the instinct to reproduce, which then has within it the instinct to pass on our DNA code. However, we don't usually form the thought that we want sex to reproduce so we can pass on our DNA code and survive our own eventual death through our children. Usually, we want sex because we find it pleasurable. But, that's the way nature does things – it uses simple things like pleasure to make us want certain things in order for us to do the right things for our survival and, in this case, make more like ourselves to pass on our DNA code so it will survive and thrive. And, of course, nature also uses pain to make us avoid certain things.

You also have to understand that evolution is real. Don't try to deny it. We Whites have evolved from earlier non-White human types and all life evolved from that first molecule of DNA that made the leap from so called non-living minerals to the living minerals that we call life. If Whites mate with non-Whites, the children of those matings are never White and such matings send our DNA code back toward the non-White masses and our absorption and assimilation back into these non-White masses from which we have evolved. Call it devolution. Call it genocide. Call it a failure to survive. Call it personal and racial extinction.

Evolution works largely through competition (natural selection) where different types compete endlessly for dominance and for the extinction of somewhat related types that can replace them – this often means, and it means this with humans – that those other types that are similar to us that can replace us either by competing better in the niche we both occupy or because they can mate with us and destroy our particular genome, that makes us different from them, are always a threat to our existence even if they have no evil intent.

The principle here is similar to what we see with germs. Germs don't hate us and they have no evil intent, but their presence is a threat to our existence. With humans, the fiercest competition with our White kind comes from non-Whites. Their DNA codes are in competition with our White DNA code and strive to replace it with theirs. Their DNA code when in contact with ours, strives to eliminate our White DNA code and make it extinct. Their DNA code "wants" to be the only human DNA code in existence. And, of course, our DNA code – in mentally and physically healthy Whites – "feels" the same way about non-White DNA codes. Such is nature. We are in competition for primacy on this planet. This is the way it must be. This is the way of existence. No, we can't all harmoniously coexist. There are always winners and losers in the struggle for existence and if this were not so, existence would have to be static and there could be no evolution ever higher. Understand this about existence and consciously get in the struggle and guide yourself ever forward and ever higher. Live intentionally White. Be White in all ways. Think White constantly.

This competition even happens right in our own bodies where genes for different characteristics – eye color, hair color, hair texture, body type and everything else that makes each of us the individuals we are – compete for dominance. And, it happens between all of us as individuals as we compete with all other individuals so that our particular genome (all DNA material) is expressed and dominates other versions.

I call this natural competition the Gene Wars. And wars they are but, to repeat and to be clear, there is no evil in a universal sense in these Gene Wars and most of the battles are below our level of consciousness. Nature doesn't care who survives or who dies off. Nature just "wants" to have life, some life, fill all of existence with life, because life is an improvement over so-called non-life as life is minerals with consciousness, intelligence, volition, self-awareness and the ability to expand its kind. To this end, nature gives all organisms a chance to survive by giving all living things ways to defend and expand themselves in the arena of life and nature keeps tinkering and never stops. It tinkers with you to give you an advantage, and then it tinkers with your natural enemies to give them a way to counter your advantage and then it gives you another advantage and so it goes. It's trial and error as nature tinkers with living flesh to find the best suited to carry life forward to fill all of existence with the life force carried in the best forms of life.

All life that we know about has a code or blueprint to make it the way it is. This code on Earth is found in DNA and RNA. Most life that we know about, including humans, uses the DNA version but some viruses use RNA as their code carriers. As you probably know, DNA consists of just four chemicals that are abbreviated as A,T, C, G. These four chemicals are shuffled constantly by the fundamental evolutionary processes such as the already mentioned natural selection. And, the shuffling never ends. Nature is a tireless and frugal engineer constantly tinkering with all forms of life, including human life. In humans, each of us carries forty-six chromosomes with around 20,000 genes that are made up of about 3 billion base pairs of the four chemicals of DNA. When we mate, the male passes on twenty-three of his chromosomes along with 10,000 of his genes and about a billion combinations of the four DNA letters that he carries and the female does the same. When these combine (sperm + egg) a new life starts forming and nine months later a new human emerges who is a product of the DNA of the male and the female who mated.

Even in all White countries there are Gene Wars going on as nature selects the best for the available niches. All the brother and cousin

wars we know from European history. Ultimately, those were Gene Wars. Of course, they were never called that and they all had some sort of "rational" explanations, such as a difference in ideology or a need for more land or too narrow a view of nationalism, but when the surface is scratched you'll find that Genes were warring with each other for expression and dominance. And, in the case of White brothers and cousins fighting to the death, the distinctions between the Genes at war were relatively minor, but, again, that's how evolution works.

Today, we Whites face a real danger to our continued existence and this comes from external genes and genomes that are not minor variations of our White genes and genomes but are radically different. Today, our formerly all White lands are being invaded by hordes of non-White genes and genomes and they are waging a war for expression and dominance against our White genes and genomes. We read about Gene Wars every day in the papers as we see Whites being attacked by non-Whites and we see it in the miscegenation that is being promoted to have Whites commit their own bedroom genocide by mating with non-Whites. There is a culling of the White population. Whites who are "racist" have a better chance of survival since racism is simply a heightened sense of who is us and who is not us and we generally try to stay with us and not with not us.

Have no doubt about this, haters of Whites are manipulating easily suggestible Whites into bedroom genocide. And, when a White has a baby with a non-White that new being will not be fully White. It is impossible for it to be so, since it will automatically carry twenty-three Chromosomes carrying approximately 10,000 genes from the non-White partner and many of these will be expressed over the White genes it carries. However, the child of such unions is often more attractive to other Whites than the child of two non-Whites. This increases the likelihood that this mixed race child will eventually mate with a pure White and produce more mixed children. It is a downward spiral away from White purity to impurity. This is real impurity, not the kind that is ritually washed away in baptismal ceremonies. This is the real original sin – it is in the genome and can only be washed away over many, many generations.

We have a higher potential destiny as a result of blind evolution taking us to the point we are at now – and this higher potential destiny's next major step – which we must consciously and intentionally choose to take – is for us to branch off even more from non-White humans so that we will no longer be able to produce viable children with them. When we reach this next step – and we are on the threshold right now – our evolution will increase even faster as this next step will prevent all gene flow from non-Whites to us and we will evolve along a purely White trajectory as we head to the stars and as we become the new model mankind just as present day humans are the new models who have replaced Neanderthals.

White solidarity in early colonial times could be expressed either peacefully by the Pilgrim Fathers (*above*) or in warlike fashion by the Boers at the Battle of Blood River (*below*). Either way these White groups maintained their racial identity, unlike many Spanish conquerers of South America who interbred with locals and blacks to create today's American 'Hispanics'.

Extinction is one possible fate we face if we just let nature blindly work, but it doesn't have to be that way. We are at the point of awareness and awakening where we can and must direct our evolution and not just accept the defaults that may or may not eliminate us. But, it is up to us. We must live intentionally and we must live White in every way possible and never blend back in with non-Whites. It's a difficult path but we will be helped by those who hate us since this will help us – those of us who so choose – to coalesce around our ideas of what we have the potential to become and we shall become a subculture even within the larger White culture and then a tribe and we shall evolve – not all Whites – but those who do will be the ancestors of the new ones to be born in the future from out of us and we will be with them in their bodies in the DNA codes that we pass on to them. Hate from those who hate Whites is our ally. Love from them is our enemy. We must be despised so they do not want to be with us and so we do not want to be with them. We must be a people apart.

We may be living in the day that will spawn a creation myth for Whites alive thousands of years from now. Will they have myths of how most Whites went extinct and blended themselves back down the evolutionary trail while just a few Whites remained pure and produced the pure Whites who eventually replaced all other humans? Perhaps we are the Adams and Eves of all future White humans?

H. Millard, USA

*Writer's notes: * I use "DNA code" more than "genes" because about 98% of the DNA code is not part of our 20,000 genes. This "extra" DNA is not junk and is used for other purposes. Nature is a frugal engineer and doesn't make junk. Form follows function.*
*** I define "pure White" here as a White with two parents, four grandparents, and eight great grandparents who are non-Jewish Whites of European extraction.*

*Editor's note 1: This article was first published on 25 April 2015, on the Western Spring website – **www.westernspring.co.uk** – to whom we give full acknowledgements.*

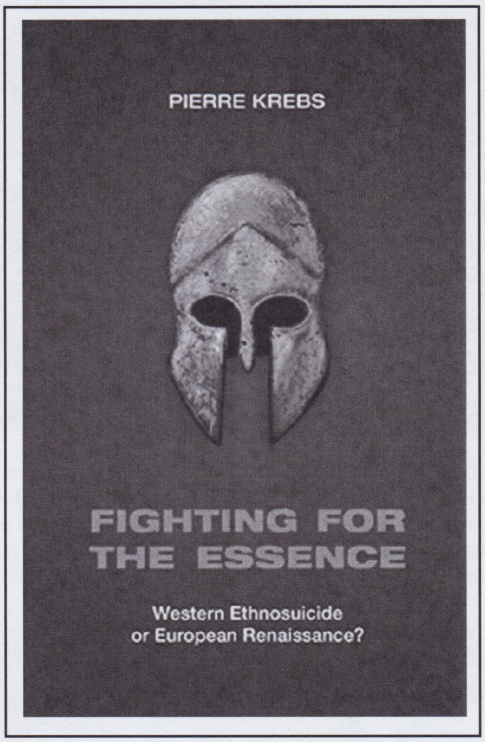
Editor's note 2: Please note that this article has been altered slightly in order to avoid transgressing the draconian, so called 'hate speech' legislation that prevails in one form or another throughout most of the Western World outside of the USA, but not to such an extent as to alter the message intended by the author.

Book Review: Fighting for the Essence by Pierre Krebs

Fighting for the Essence: Western Ethnosuicide or European Renaissance, by Pierre Krebs, translated by Dr Alexander Jacob. Published by Arktos, London, 2012). ISBN 978-1-907166-59-4 103 pages (soft-cover) Available for £11 from www.arktos.com

Has Europe become post-political? Does politics any longer matter? Regardless of whether we can or cannot make a difference as nationalists, are there even any differences to be made – by any 21st century political force?

These are questions that are often addressed superficially but in this book of just 100 pages, densely packed with ideas and reference points, Pierre Krebs goes to the root of our pessimism – and offers us hopeful possibilities for a nationalist renaissance based not on Panglossian optimism but on the surviving essence of our cause: European racial identity.



Agreeing with Carl Schmitt (see *H&D* 63) that a people's loss of interest in politics will see that weakened people itself (not politics) fade away, Krebs warns:

"In the corpse of politics, the cold monster of economics can then take root."

A native of Alsace, thus technically French but bilingual in Franco-German language, culture and ideology, Krebs quotes an influential Frenchman whose thoughts should be held up as a distorting mirror by Marine Le Pen's National Front, so that they always know exactly what they (and we) as nationalists are fighting against, a monster towards which we must avoid the tendency to morph as we approach political 'respectability'.

Alain Minc, who graduated from a family of communist immigrants to become a prominent businessman and leading adviser to former (and perhaps future) President Nicolas Sarkozy, proclaimed:

"Politics has just abdicated triumphally before society: such is the significance of the conduct of the global market. The change that has permitted the European machine to be restarted is the result of a methodological revolution: the states abdicate in favour of the market; they abandon their old tendency to build, construct, and standardise."

So much for the 'conservative' Tweedledum, whose views would sadly be echoed by the controlling faction in our own UKIP, if not by most of their members or voters.

As Krebs suggests, this type of 'conservatism' reproduces the worst elements of an old Left and Right:

"The sanctification of profit and the quasi-cultural submission to the idol of profitability always precedes the gradual sliding of the person into the individual, of culture into the market, and the motivating myths of a people into the economic and mechanical schemes of societies that have reduced all cultural paradigms to purely commercial modes of existence. The dream of a purely material possession of the world and of nature then becomes the centre of the ultimate project that this totalitarian type of civilisation nourishes."

This nightmare project combines elements of 'left-wing' egalitarianism – the heresy that all races and cultures are equivalent, so that none of them matter; with elements of 'right-wing' economic liberalism – we are all essentially consumers whose interests are supposedly best served by a deregulated market.

Like the late Jonathan Bowden, Krebs reflects on the anti-Americanism of German filmmaker Hans-Jürgen Syberberg, who sees a Europe "drained, ripe for a downfall, culturally exhausted by democracy": American dominance is enforcing "fundamental dislocation of the aesthetic taste" leading to "the destruction and shattering of the soul".

Although in common with Syberberg, Krebs detests this "suppression of beauty, …the duty of ugliness hoisted to the rank of a cardinal principle", which "henceforth serves as sacred in the hour of the triumph of filth, of the filth that extinguishes art," he is most certainly not writing from the standpoint of a Christian moralist (though many conservative Christians, and for that matter Muslims, would agree with large parts of his analysis).

In fact for Krebs – as for some of his colleagues in the European New Right such as Alain de Benoist and Tomislav Sunic – Judaeo-Christian monotheism is a crucial part of the problem: he follows Nietzsche's pioneering thesis that:

"Christianity, which has sprung from Jewish roots and can only be understood as a plant that has come from this soil, represents the countermovement to every morality of breeding, race or privilege: it is the anti-Aryan religion par excellence."

For Krebs the death of Europe is not an inevitability: he rejects Spengler's ultimate pessimism and maintains that decadence is merely a process through which a crisis can resolve itself in renewal – assuming that the biological essence of a people has not been destroyed.

Note well – this ultimate struggle is about racial biology: once that essence is preserved, all else can follow. Islam is not the ultimate enemy, or even an enemy at all: rather our essential war is first against miscegenation, and then against the cultural forces that have produced a bastardised Europe – what Krebs terms "America's mongrel".

This book will be useful to nationalists of all ages in mining several rich seams of ideological tradition. For example attention is drawn to Sigrid Hunke, an influential young philosopher during the Third Reich who taught postwar in several Arabic universities, and by the end of her life was prominent in European New Right circles:

"Europe will unveil its truth when it becomes itself once again, when it

Dr Pierre Krebs speaking to a gathering of European nationalists in Thuringia, central Germany.

determines itself once again, when it is able to reaffirm itself as itself, and to protect itself from foreign pretensions, and when it has found again the strength to realise itself in its own renewed history."

Krebs follows in the tradition of Hunke and others in seeing Europe's spirit as rooted in *mythos* ("mythic truths that once constituted the essence of the European project"). A 21st century *H&D* reader should have recourse to the traditions of Classical Greece and Rome; the music dramas of Richard Wagner; and the works of J.R.R. Tolkien – in addition to seeking out the folk traditions of his own region.

Opposed to *mythos* is the 'rational' spirit of *logos* – promoted first by the Christianisation of Europe, then by the secularisation of the Judaeo-Christian tradition in today's "American mongrel" Europe.

I suspect that some readers will wonder whether Krebs's most deadly enemy is really Christianity, or rather particular forms of Protestant Christianity – though this book indicates that for him even traditional pre-conciliar Catholicism is part of the problem. In fact he perceives monotheism itself as the enemy. In assuming a revealed truth and a sole god, all three monotheisms – Judaism, Christianity and Islam – distance god from the world: and contribute towards the artificial 'equality' of modern American society, where everyone is in theory equal but no one has any genuine sense of identity or belonging.

Krebs writes of the Americanised world:

"Torn from the links to his community, amputated of the feeling of belonging to and participating in the historical and cultural project of a people, the individual of the market society in the American style must forever resort to the excrescence of his petty 'I', which is the last chance he has of giving a minimum of significance to his life. But in 'shrinking' into himself, he is quite naturally led to exaggerate the sphere of his intimate relations, the last refuge towards which he hurries to compensate for the growing malaise that is provoked around him by an anonymous crowd that he perceives as a foreign body because it has ceased to be a community. Condemned to narcissism, the individual progressively becomes the prey of the worst mental imbalances, of permanent depressions, of chronic anxieties and anguishes whose development, diagnosed by psychologists and doctors, is indeed symptomatic of the disastrous injuries that the egalitarian society inflicts in its wake."

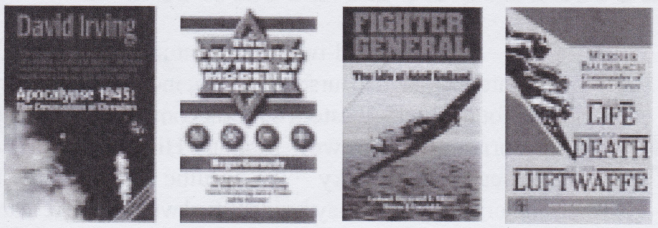
What indeed could be more depressing than the notion that there is no race, no nation, no culture, no heritage: that nothing differentiates one people from another – that there is nothing worth fighting for?

And sadly the latter assumption – the globalising imperative of a world without frontiers – does not lead to peace, despite the assumption of universal brotherhood. Quite the reverse: while our global masters insist on regular wars to enforce their gospel of liberal 'tolerance', the invasion of immigrants produces a natural hostile reaction by indigenous populations. Even when the latter have been brainwashed to the point where they cannot frame coherent ideological responses, a sullen and often violent resentment endures. As the Austrian pioneer ethologist and zoologist Prof. Irenäus Eibl-Eibesfeldt puts it, immigrants "who settle permanently take possession of the most precious resource that a people possess – namely, their territory. It is for this reason that they are perceived as invaders, and this situation then automatically triggers a desire for territorial defence among the natives."

We should however join Krebs' optimistic spirit in looking forward to an intellectual and cultural revitalisation of nationalism. Tradition and identity are not "irrational" in the common meaning of that word, even though they might well be "anti-rational" in that they oppose the tyranny of the culture-distorters who have arrogated to themselves an all-conquering "Reason".

In fact what could be more "rational" in the Darwinian sense than seeking to preserve and advance our own Race? The essence of that process is the recovery of our own traditions, our own *mythos*. Pierre Krebs has done a great service to our cause of European Renaissance. His book will be a powerful weapon for a new generation of nationalists whose task today is indeed Fighting for the Essence.

Reviewed by Peter Rushton, Manchester, England



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Letters From Readers

Sir – Since the mid-twentieth century, the parameters of intellectual discourse have been increasingly set by a profoundly anti-Western cultural complex, for example Adorno, Boaz, Dewey, Magnus Hirschfeld, Kinsey, Marcuse and Trotsky – the occultic affiliations of the majority of whom may be identified with a little research. The influence of these individuals may be identified as that of the Esoteric Left, aimed at social fragmentation through the inoculation of deified egos, either, in its liberal manifestation, for individuals, or in its socialist manifestation, for Marxist 'classes' or racial or sexual minority groups. The Esoteric Right alternatively pertains to create a deified ego for individual nation states, or Occidental culture as a whole.

Herein lies the paradox of the Esoteric Right, for the intellectual tradition of European culture may be described as a tendency towards reason, the attempt to discover universal principles, and science, whereas the tradition of the occult may be described as irrationalism, the rejection of all consistent principles, and anti-scientific. The lack of a systematic European occult tradition forces 'right-wing' occultists back to the cabbala, the product of non-Occidental culture and a mindset alien to the West. This in turn, permits the Esoteric Left – which rarely, publicly identifies itself with occultism – to portray itself as the inheritor of the Western intellectual tradition, and the values which Esoteric Right pertains to uphold – social cohesiveness, corporate forms of economic endeavour and the organic state – as fundamentally alien.

Thus whilst in the 18th century, corrupt members of the traditional elites (e.g. Mirabeau, Orleans) recognized the value of the socially fragmenting Esoteric Left to the perpetuation and extension of their personal rule, even to the point of supporting socio-political transition, so the contemporary (anti-) Western oligarchy, largely the inheritors of the libertarian or egalitarian value systems of the French Revolution of 1789-95, recognize the value of an opposition emanating from the Esoteric Right, which in postulating an 'alternative' derived from thought processes instinctively rejected by the Occidental mentality, discredits the values it pertains to uphold, is productive of further fragmentation, rather than its vaunted goal of social unity, and destroys the possibility of escape from the non-cohesive society, largely under the dominion of finance, which forms the contemporary West. The solvent effects of occultism, however, permits the contemporary oligarchy to incorporate into their personal programmes, such elements of the 'Right wing' critique, as will perpetuate their personal rule, whilst maintaining an official opposition to occult-inspired concepts, derived from a spurious and anti-rational 'rationalism'.

In conclusion, in racial nationalism, we possess the one truly rational political creed, derived as it is from biology. The survival imperative dictates that we should seek to preserve our own unique intellectual tradition, since that form of thought which has emerged from our own culture is clearly that which is compatible with our continued existence, and furthermore was key to our former position of global predominance. Anyone who disbelieves the latter statement is free to contrast the influence and achievements of scientific England in the 19th century with the influence and achievements of occultic sub-Saharan Africa in the same century.

I for one make no apology for stating that this position will require to be retaken, unless we should desire subordination to some Afro-Asiatic imperium, whether directed from Beijing, Moscow or New York. Our allies in the struggle to achieve this end must possess a clear understanding that our cultural heritage must be preserved. No witch doctors need apply, for to provide a forum for such individuals within the movement is ultimately to play the game of the enemy by consigning racial-nationalism, in the perception of our contemporary national community, to the realms of the lunatic fringe.

Yours sincerely,

Charles J. Palmer B.A., Falkirk, Scotland

Sir – Jim McMichael (Readers' Letters – issue 65) mentions that one of Joe Pearce's Catholic heroes was J.R.R. Tolkien. Tolkien was for 20 years before his death a subscriber and supporter of A.K. Chesterton's *Candour* the journal of the League of Empire Loyalists, later published in support of the National Front. Tolkien was rumoured to have been briefly a member of the NF for at least a year when Chesterton was Chairman. Tolkien's collection of *Candour* was acquired at auction some years ago and it was discovered that he had underlined passages in red ink, referring to the maintenance of white Imperial rule in Africa, and criticism of the International Money Power and Usury.

Although a Catholic, Tolkien's works *The Lord of the Rings*, *The Hobbit* and *The Silmarillion* are inspired by Norse Mythology and Richard Wagner's Germanic opera *Der Ring des Nibelungen*. In the introduction to *The Lord of the Rings* and in his diaries and letters, Tolkien wrote of his horror at the war between Britain and Germany, and how most of his friends died in that tragic European fratricidal conflict. He was also scathing of the destruction of the English countryside through urbanisation. Tolkien was one of us!

Also mentioned in the same issue 65 ('Gods in Our Genes' article by Osred), was John Yeowell, the founder of the Odinic Rite. John had been a young 'Greyshirt Cadet' member of Sir Oswald Mosley's British Union. During the war, he fought for Britain in the Far East and later served for a time in the French Foreign Legion. A few years ago his obituary was published in *Comrade,* the newsletter of the Friends of Oswald Mosley (FOM).

Thank you for publishing such an interesting magazine. I only wish I had found you earlier. I trust I can buy back issues?

Yours sincerely,

Frank James, Norwich, Norfolk

Editor's note: Yes, all back issues are still available, although we are now running very low on some of the early issues published in America. Please see page 13 for full details.

Sir – Alex Salmond predicted in 2009 that England would dance to Scotland's tune and Westminster will dangle from a Scottish Rope. What do you think of his word now! I know that *H&D* has campaigned for an English Parliament and has stated on numerous occasions that the SNP may become the kingmakers at Westminster. Over the years myself and other radical nationalists have shown that the only answer to the English Question is an English Parliament. A national federal system is the only answer but is it too late to implement it now?

It may be painful for many British nationalists to accept but instead of a flourishing UK, we now have a very politically unstable situation with the SNP on the verge of holding the balance of power. Many British nationalists, instead of ignoring those of us who have campaigned for an English Parliament for trying to explain the consequences of ignoring the English Question, should now pull their heads out of the sand and begin work on re-balancing the Union. A new constitutional structure that acknowledges England as a nation is urgently needed. Answering the English Question and establishing an English Parliament would help protect the UK's political structures and it would starve the SNP

and other republicans of oxygen. It will be interesting to see what the outcome of the General Election will be, but then we need fully to grasp the constitutional consequences, of what may come out of it. Now is the time too for British nationalist leaders to stand up and be counted or they will hear the SNP cry: "The UK is dead, long live the independent nations of the Former UK (FUK)".
Kindest regards,
Raymond Harris, Leeds, Yorkshire

Sir – On the 20th March *Civil Liberty* gave a useful review of the report by Professor Peter Donnelly on the DNA basis of seventeen regions throughout the UK. It did not, of course, include the present 20 per cent of our current population whose forebears have arrived on our shores since 1948. *The Daily Telegraph* was one of several nationals that published much of Professor Donnelly's report. On March 24 I had the following letter published in the *Daily Telegraph*:

"In his excellent, informative article on the role of our DNA in our island story, Professor Peter Donnelly does not indicate areas where Viking DNA is located. His Viking migration map shows the areas in north-west Scotland and coastal Ireland where the Norse Vikings made their influence. But in the Danelaw, encompassing half of all England, only the high concentration of Scandinavian (Danish in this case) place names are given.

"Could this be down to the fact that when we talk of 'Anglo-Saxon' immigrants the majority were Angles and Jutes, i.e. from Jutland in Denmark? When I had my DNA tested by Oxford Ancestors it stated that I was of 'Anglo-Saxon or Danish Viking descent'. In an explanatory note it said that at the present time it is impossible to distinguish between the DNA of Danish Vikings and Anglo-Saxons. Incidentally, my ancestry back to the early 16th century came from Yorkshire and Northumberland – both within the earlier Danelaw."

Key points in the *Tribes of Britain Analysis* provided by Oxford Analysis are as follows:

"We have identified your Y-chromosomes as being of probable Anglo-Saxon or Danish origin.... by matching the details of your Y-chromosome signature against a reference database.

"These chromosomes become progressively less frequent as one travels west and north. They are comparatively rare in Wales and Scotland and almost absent from Ireland. From this distribution, and by genetic links to Germany and Denmark we infer that your ancestor was either Anglo-Saxon or a Danish Viking. Since both Anglo-Saxon and Danish Vikings originated from much the same areas, around modern-day Jutland, it is not possible to assign your Y-chromosome to one or other of these two historical groups with greater precision by genetics alone.

"However, if you trace your ancestry to south or southeast England, then it was an Anglo-Saxon ancestor that probably brought your Y-chromosome to Britain. If your ancestry is from further to the north or east, including East Anglia, then the man who brought your Y-chromosome to Britain was more likely to have been a Danish Viking."
Yours sincerely,
John Bean, Newmarket, Suffolk

Sir – Unless nationalists are working on the 'ladder strategy', fighting elections you cannot win is a waste of members' time, effort and money. Begging letters will no doubt be dropping on your doormats very soon. (I have already had two from the Eng Dems and one from the BNP.) Only disappointment, disillusionment and crashing morale await the nationalist parties after the General Election. Parties that have had many years to appeal to voters will once again poll in treble figures if lucky! The election over, they will go back to the begging letters to pay their wages and get ready to do it all over again. They all have shrinking memberships, none of them appeal to the people, big fish in a shrinking pond with a drought looming over the horizon. There must be another way, a better way, a British national socialist way! Disciplined, dedicated, directed. Keep up the excellent job you are doing with *H&D*, it's a great magazine, I just wish you would publish more often.
Yours for Race and Nation,
Luke Manning. Cheltenham, Gloucestershire

Sir – I read with great interest your interview with Will Williams the new chairman of the National Alliance in your last issue. Your questions were very thought provoking and I learned much about both Chairman Williams and the NA that I did not know.

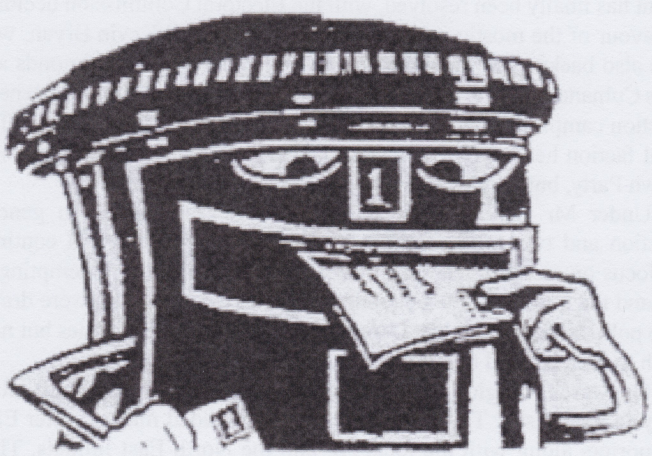
With regards to "the other faction" the NARRG led by Jim Ring. Do you not think in all fairness that you should have offered them equal space and/or the right of reply in *H&D*?
Racial Regards,
Philip Davies, Cardiff, Wales

Editor's reply: Last year while in correspondence with Mr Ring we offered the NARRG advertising space (which they declined to take up). We would also have been happy to publish an article and/or letter from Mr Ring or one of the other officers from the NARRG, however nothing was ever sent to us. H&D *policy is to not take sides in factional disputes – especially those in other countries, however as Will Williams is now the new legal chairman of the NA and seems to be doing his best to rebuild (almost from scratch) the NA, we feel he deserves both our encouragement and support.*

Sir – As I write the General Election campaign in Britain is in full swing. The party leaders strut their stage-managed stuff on the media at the behest of their spin-doctors, before shipped-in claques of their own supporters, with great care being taken to ensure that no genuine ordinary voters are allowed to get in the way of the performance. The TV debates are equally staged, with audiences carefully picked by the BBC etc. to toe the Politically Correct line, as Nigel Farage was impolite enough to observe.

An even more acute observation was made on a Sky TV chat show by veteran foreign correspondent Christina Lamb, who pointed out that if the British media were reporting on this sort of carry on in some other country, such as Russia or the Third World, they would be the first to point out the grave defects in that country's democratic process implicit in such stage-managed shadow shows.

Indeed at root our elections. like those in Zimbabwe or North Korea, are a sham designed to perpetuate the rule of the governing elite and their ideology. Whether Tory Boy ends up in No. 10, propped up by someone who aptly shares his surname with a pestilential insect, or Mr Bean is propelled through the doors of Downing Street by one of the Krankies, it will be internationalist, globalist Big Business as usual.
Yours sincerely,
Ian Freeman, Northwich, Cheshire



Movement News Update

This edition goes to press during the last week of the UK general election campaign. After polling day on May 7, the *H&D* website at **www.heritageanddestiny.com** will carry a continuously updated overnight report on the results as they are announced, insofar as they affect nationalist parties or the broader prospects for our cause. Our next issue will include a full analysis of the post-electoral scene.

At the last UK general election in 2010 there were serious (if deluded) ambitions to elect the first ever racial nationalist MPs. Less than a year earlier Nick Griffin and Andrew Brons had become the first ever BNP Members of the European Parliament, and although the electoral system for Westminster contests was (and remains) far less favourable, many of his closest advisers believed that Nick Griffin might win Barking.

The BNP then fielded 338 parliamentary candidates – by far the largest general election campaign in its history. Five years later the remnants of the party can only drum up eight standard bearers, all of whom are facing crushing defeat.

Moreover there will only be one BNP candidate even at council level in Burnley, where the party was once the official opposition and seemed likely to gain power.

The National Front will have seven general election candidates, Liberty GB three, Patria two, and the British Democratic Party one. The English Democrats (a party which still contains numerous defectors from the BNP but also many with no connection to racial nationalism) has many more – thirty-two, including one just over the Welsh border in Monmouth!

Just a handful of by-elections have occurred early in 2015, with most vacancies being held over until the combined general and local elections on May 7. No nationalist candidates have stood in these few contests, so most attention has been on UKIP, since the biggest question in British politics is whether UKIP can make a serious breakthrough at the general election to capture a significant block of MPs in what seems sure to be a deadlocked House of Commons.

UKIP lost a county council seat to the Conservatives in the Bocking division of **Essex** at a by-election on March 5 following the death of Cllr Gordon Helm, who had won the seat at the 2013 elections. New UKIP candidate Michael Ford slipped to third place, though still polling 27.4%, down 5.3% from 2013. The BNP last fought this division in 2009, when they managed 6.5%, but the party has long since faded from the area.

After over a year's wrangling the factional dispute inside the National Front has finally been resolved, with the Electoral Commission deciding in favour of the mostly northern based group led by Kevin Bryan, who was also backed by London nationalist veterans Richard Edmonds and Tess Culnane (until the latter's defection to the BNP just before the general election campaign). Mr Bryan is now recognised as NF chairman. The rival faction headed by Bernadette Jaggers has renamed itself the New Dawn Party, but at present is not yet a registered political party.

Under Mr Bryan's leadership the NF is standing seven general election and two local candidates. Moreover the party will continue its focus on an active campaign of street demonstrations, attempting to expand the horizons of a generation of young activists who were drawn into politics via the English Defence League and similar bodies but now wish to look beyond the EDL's myopic Islam-obsession.

On March 7 Pegida UK held their first (and maybe last?) anti-Islam rally in Newcastle. Their 300-strong rally included many former EDL supporters along with the local NF and the North East Infidels. They were joined by BNP chairman Adam Walker, and Preston-based BNP TV presenter Tony Bamber (who had been acquitted at Preston Crown Court of publishing and distributing anti-Islamic leaflets a few years back). Also present were supporters of Nick Griffin's new grouplet(s) British Voice/Unity.

On March 21 over 100 attended the "White Man March", also in Newcastle. This was a new departure in that it combined the street demonstration style associated with EDL/Pegida, with the solid nationalist ideology associated with British Movement (several BM activists were present, and the event was partly stewarded by the BM Leader Guard). Speakers included the present author and Jez Turner of London Forum, as well as representatives of the Church of the Creator and National Action. Local National Front organiser Simon Biggs had planned to attend but was arrested while defending himself from 'anti-fascist' assailants *en route*. As a week earlier, several members of British Unity were on the march.

Veteran nationalist Michael Woodbridge (*above right*) arrested by Northumbria Police after an Israeli flag was burned at the 'White Man March' in Newcastle on March 21.

During a rally on the banks of the River Tyne, an Israeli flag was burned. This led to the arrests of several participants including retired schoolmaster Michael Woodbridge, Merseyside NA activist Garron Helm and a leader of the Polish nationalist party NOP. In itself burning a national flag – even our own national flag – is not a criminal offence, but the political paymasters of the Northumbria police force (which includes Newcastle) are desperately seeking a way to frame charges. After 24 hours confinement in police cells, the anti-Zionist flag burners were released on bail but will be required to return to Newcastle for further questioning at the end of May. It might be entirely coincidental that just before these arrests the Chief Constable of Northumbria – Sue Sim – was placed under investigation for alleged misconduct – the investigation being headed by London barrister Joel Bennathan QC. Chief Constable Sim has since agreed to retire.

We shall update readers on the flag-burning case in our next issue.

At the same time that we were demonstrating near the banks of the Tyne in Newcastle, the former BNP leader Nick Griffin, and his former right-hand man Jim Dowson were attending the "International Russian Conservative Forum" (IRCF), in St. Petersburg, Russia, which was organised by the Rodina (Motherland) party, representing 14 different nationalist groups.

Griffin and Dowson were part of the umbrella organisation, Alliance for Peace and Freedom (APF), which was founded in February this year at the European Parliament in Brussels.

The APF consists of two groups with seats in the Parliament – Golden Dawn (Greece) and the NPD (Germany); plus another half dozen who have no MEPs – Forza Nuova (Italy); Party of the Swedes (Sweden); National Democrats (Spain); Nation Party (Belgium); Danish Party (Denmark); and Griffin's tiny and so far unregistered party British Unity. Also attending under the APF banner was Jim Dowson representing his anti-abortion fund-raising group the "League of Life". It is not at all clear whether Griffin and Dowson (who had become bitter enemies) have again joined forces, or whether they merely tolerated each other's presence.

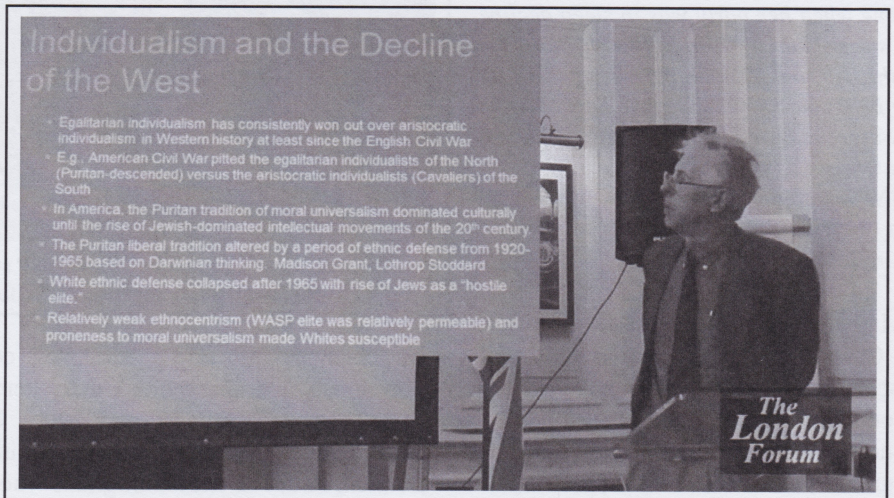
Altogether around 150 delegates attended the day-long event in St Petersburg, including two American nationalists, Jared Taylor from American Renaissance and Nathan Smith from the Texas Nationalist Movement. Amongst the Russian nationalists in attendance was Alexei Zhuravlev MP, a member of the pro-Putin United Russia group, and Fyodor Birukov of the Rodina party. In an interview with the *Washington Post* Birukov said: "The forum was intended to strengthen links between nationalist groups all across Europe and help shape a

common agenda." He continued: "This meeting is the first foundation stone towards constructing the new world that we are obliged to build."

However, the main aim of the IRCF seems to have been to get nationalists from all over Europe "on board" to support Putin in general and his military action against anti-Russian nationalists in the Ukraine in particular. Always the opportunist but never one to turn down a free rouble Griffin was one of the first "on board". He told *Ukraine Today*: "We are radical nationalists. There is real fascism in Europe right now, funded by the USA and Zionist oligarchs and the EU, and death squads in Ukraine killing Russians."

On March 28 around 150 supporters joined an NF "White Pride" march through central Manchester which resulted in several arrests, including Liam Pinkham, an NF and North West Infidels activist originally from Liverpool. The NF later held an indoor meeting, which was addressed by NF chairman Kevin Bryan and London activist Richard Edmonds, and later a concert featuring the nationalist band Whitelaw.

On the same day *H&D's* editor attended the third Yorkshire Forum meeting which was held in Bradford. Speakers included Larry Nunn from Western Spring, Jez Turner from the London Forum, James Mac from the Church of the Creator (who had also spoken at Newcastle's White Man March) and former BNP activist Joanna Kirby (*see page 24*). Sadly three other speakers who were due to attend did not, for a variety of reasons.



Evolutionary psychologist Prof. Kevin MacDonald addressed the London Forum at the Grosvenor Hotel in London on April 4 – an event that was given banner headlines in the following week's national press as a "Nazi invasion of London"!

Throughout the spring Paul Golding's tiny Britain First group held a number of anti-Muslim demos up and down the country, including one in Derby where he was arrested (again) for assaulting a Muslim counter-demonstrator. Golding's problem is his group is so small, and turnouts at his demos and protests never top thirty. His General Election plans came to nothing, when all five BF candidates were withdrawn due to lack of funds. He could not even raise the £2,500 needed for five deposits, let alone money for the campaign.

On April 4 the largest revisionist meeting in the UK for many years was held in central London: this was given enormous publicity in the following week's *Mail on Sunday*, with follow-up stories in the *Daily Express* and numerous Israeli publications. Speakers included Prof. Kevin MacDonald, one of the world's leading experts on evolutionary psychology; Mark Weber of the Institute for Historical Review; leading Spanish nationalist Pedro Varela; webmaster of *Countercurrents* Greg Johnson; and Canadian broadcaster and free speech campaigner Paul Fromm. Visit the *H&D* website to view video of the event.

On April 18 a small demonstration was held in Hackney (NE London) against the Shomrim Police – a semi-private Jewish Police force. The demo was organised by Eddie Stampton of the New Dawn Party and addressed by former NF organiser Martin Webster. This replaced the one organised by Josh Bonehill which was meant to be held on March 28 but was banned.

American Renaissance held its now annual conference near Nashville in Tennessee over the weekend of 17-19 April. Former BNP organiser Matt Tait was one of two overseas speakers (the other being Konstantins Pupurs who was active in Helsinki-86, the first openly anti-Communist organization in Latvia). Mr Tait, now with Western Spring, spoke on "Tragedy and Hope: Lessons from the Plight of British Nationalism." A full report of the *AR* conference will appear in our next issue.

On April 21, Jim Dowson was back in Belfast crown court. He was convicted and given a suspended sentence on three counts relating to the Union Jack 'flag' protests. Dowson was spared community service after the judge heard he lives under permanent threats from two unnamed sources (thought to be dissident Loyalists, who still hold a grudge against the BNP for non-payment of printing bills).

Dowson had pleaded guilty to three charges at an earlier hearing, where bizarrely, there appeared to be no onus on the prosecution to provide any evidence against Dowson. The court heard that although some of the 'flag' protests had been violent at times, Dowson had not been involved in any violence, but had led three 'processions' without notifying the police of his intention to do so. Dowson's defence insisted that he should, in fact, be given credit for asking for the violence to halt.

The following Saturday April 25 several nationalist groups once again combined in solidarity with the jailed American racial nationalist Gary Yarbrough, in a protest outside the US Embassy in Grosvenor Square, London. Organiser Mark Atkinson read an inspirational message of support from Gary Yarbrough himself, who remains incarcerated in a "super-maximum security" prison despite his agreed parole date having passed almost a year ago. Other speakers included former BNP European candidate Chris Livingstone, Sean from Western Spring, Jez Turner and myself.

On the same day 200 miles north, March for England (MFE) held their annual St George's Day parade in Blackpool, which was attended by a number of *H&D* subscribers and supporters from Lancashire, Yorkshire Sussex – and even Glasgow! Also among the 180-200 strong march were members of the NF, BM, League of St George, NWI, Sons of St George, New British Union and British Voice. Unfortunately, the march was cut short after about 20-25 minutes when the police decided not to clear the streets of Red and Anarchist opposition. Apart from a brief fracas which turned out to be a case of mistaken identity, there was little of the trouble seen at previous MFE parades in Green Party-dominated Brighton.

Amongst the speakers at the rally that followed the parade was Mike Whitby, leader of the new British Voice party and formerly of the BNP, who gave an anti-immigration speech at the open-air rally after the march. The MFE parade was followed by an enjoyable informal social evening at a traditional English pub near the *H&D* office in Preston.

In Europe the main nationalist headlines continue to be made by the French National Front (FN) but this time not for the right reasons. Apparently under pressure from a cabal of liberal advisers, FN leader Marine Le Pen disowned comments in a newspaper interview by her father Jean-Marie Le Pen, even though his description of the Holocaust as a "detail" of Second World War history were something he had said before without provoking his daughter's opposition. At the start of May, Jean-Marie Le Pen will face a party disciplinary inquiry, and he has voluntarily stepped down as a candidate in this year's regional elections. However he defiantly commented that he would prefer to be "beaten because of my ideas, than elected on those of my rivals. ...I have not changed!" The family feud could be extended by his granddaughter Marion Maréchal-Le Pen, whom he has backed to succeed him as head of the FN regional list in the major target Provence-Alpes-Côte-d'Azur region in December's elections.

Peter Rushton, Manchester, England

Marlene Guest 1941-2014

Editor's note: Marlene Guest died on 23rd December 2014 after a long fight against mesothelioma, a rare cancer often caused by asbestos. She will be best remembered by H&D *readers as the long-serving BNP organiser in Rotherham, who in many respects pioneered the investigation of child abuse by ethnic minorities – a campaign for which she was pilloried as a racist but which has since been picked up by nationwide mainstream media.*

Though she never won election to Rotherham council, Marlene often polled well as runner-up, latterly taking 28.5% in Wingfield ward at the 2012 elections, at a time when her party was in steep decline. At the 2010 general election she polled 10.4% in Rotherham (up from 6.6% in 2005), and though this fell to 8.4% at a November 2012 by-election the very fact that the BNP could save its deposit here at a time when it was comprehensively overshadowed by UKIP, was a tribute to the respect in which Marlene Guest was held in her home town.

Marlene's Rotherham BNP colleague Joanna Kirby, who left the party several years ago, gave this tribute to her old friend at a meeting of the Yorkshire Forum held in Bradford on March 28.

Marlene Guest greeted by fellow BNP stalwart Eddy O'Sullivan before a party meeting in Salford, Lancashire.

In her pre-BNP days, Marlene Guest was a Lib-Dem but she also joined Rotherham Council Watch, a group of local people who were becoming more and more concerned about the behaviour of Rotherham Council. She witnessed the rising tide of Pakistani immigrants and noted that the areas where they settled were soon turned into foreign ghettos. Marlene was appalled at the decline of these areas and decided that the best way to fight against this influx was to join the BNP.

That was approximately ten years ago and a local BNP meeting was where Marlene and I first met. Marlene immediately volunteered to create and run a branch at Rotherham. She was retired by that time, but I was a widow in a "sensitive" occupation and was forced to keep a low profile in order to protect my job. Thus I became branch treasurer.

Marlene dedicated her life to furthering the cause of the BNP and together we walked many miles and delivered thousands of leaflets for the Party. She then persuaded them to supply her with a printing machine and turned her spare bedroom into a print workshop. She then used the Freedom of Information Act to extract information from Rotherham Council. Based on this information, she printed up her own local leaflets, which we distributed in the relevant areas.

Marlene was a brave woman: she always printed her own land line number and address on all her leaflets and wrote many letters to the local newspapers. As a consequence, she received much abuse via telephone calls and in the letters column of the local papers. The threats and abuse didn't deter her: she was more concerned about her country than her own safety. However, she also received phone calls from people who were having problems, either with the Council, Police or with immigrants who had moved into their local area as the ghettos grew and expanded.

Marlene Guest interviewed by BBC Television during the Rotherham parliamentary by-election campaign in 2012.

Among the people who called her was a grandfather, who told her that his granddaughter had been abused by Pakistani men and that the Police and Council were not prepared to do anything about the problem. This was approximately five or six years before the Jay Report came out. Marlene interviewed the man and his granddaughter and recorded it on DVD. I watched that DVD.

Via the Freedom of Information Act, Marlene acquired a list of Council grants to various groups and societies, many of them Pakistani. I have seen this information and, believe me, these groups have been given thousands of pounds of our Council Tax money, while services to our areas have been drastically cut.

It is said on the local Council Watch blog, Rotherham Politics, that the Pakistani community brought with it from Pakistan the "Biraderi" system of politics, where a few powerful families control the whole population via intimidation and threats. It is alleged that the three Pakistani Councillors who were forced to resign following the Jay Report, were the patriarchs of such families and they delivered a block Labour vote in return for the disproportionate power they were given over important areas of local government. One of these Councillors, who is alleged to have been involved in Child Sex Exploitation via a relative, was convicted of violent affray some years ago and given an "ASBO". He was still allowed to continue being a Councillor after this conviction.

Marlene lived to hear the Jay Report and felt vindicated. By this time, she was too weak to write any more letters to the local paper so she asked me to do one last thing for her: to type and send a final letter, which she dictated to me in her living room, surrounded by the medical items needed by one who is terminally ill. I typed and sent the letter and it was published. The next time I saw her was on the day she died. Her family told me that, although she couldn't speak, she could hear, so I said my final words to her, "Tara love." She died two hours later. Unfortunately, she didn't live to hear the Casey Report, which declared the whole Council, "Unfit for purpose." Marlene had been saying that for years.

Joanna Kirby, Rotherham, South Yorkshire